How to get a Commission in the Regular Army.

There are a number of different ways, Regular and Short Service Commissions either direct through Sandhurst, or after having graduated from University, Polytechnic or Colleges of Technology.

Army Scholarships.
Up to 90 Scholarships are awarded annually to allow boys to remain at school, where facilities exist for Advanced level study to qualify for entry to Sandhurst, or for Undergraduate Cadetships. Candidates must be between 15 years and 5 months and 16 years and 5 months on the 1st January for the Spring competition and on the 1st July for the Autumn competition. Selection is by interview. Candidates will receive a grant of £750 p.a.

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For full details of any of the above methods of entry consult your School Careers staff or write to:
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The Ampleforth Journal

Volume XC  Spring 1985  Part I

Editorial

This Journal records the passing of the Old House. Ampleforth Lodge was our beginning in 1802 after the return of the Community from Dieulouard. Cuthbert Almond’s 1903 account will remind readers of our Ampleforth origins and, no doubt, all will smile a little at Bede Prest’s description of the old dormitory in 1846, a letter unearthed by our present Monastery Librarian, Br. Terence Richardson.

Monastery and school in the nineteenth century were built west and east of Ampleforth Lodge as expansion, both monks and boys, took place. Indications of this expansion are hinted at in the first building development of 1812, referred to in the excerpt printed at the end of Cuthbert Almond’s chapter. And, as a by the way, Augustine Baines, the young 26 year old monk, said to be responsible for the architectural symmetry of the development, was one of the more colourful and controversial characters in our history.

For a large part of this century, generations of monks, old boys and parents will have discussed, sometimes light-heartedly, sometimes in deep seriousness, the fate of the Old House, and its preservation or replacement. It falls to the present generation to plan to renew the central link between monastery and school in the tradition of monastic life and monastic education that has been handed down to us, and to the extent that a combination of historical circumstances and the logic of our building have disturbed the delicate balance that is at the heart of a monastic school, we have had to think long and hard about the style and concept of the New House. Part, just one nugget of that debate, took place last year and has been edited for publication by Fr. Dominic Milroy and for those not attracted to the whole debate I recommend the second section on the Approach to Landscaping.

Inevitably this Journal will rekindle memories. Fair enough. But it must try to record the totality. The world and its problems impinges on us — as it must if we, as a staff of monks and lay teachers, are to do justice to our vocation to education. There have been 6 terms of Headmaster’s lectures, and an opportunity is taken in this Journal to assess the significance of this opening up to a wider world for the upper sixth and the school staff. Fr Dominic places the lectures in context and three are chosen from the series on Nuclear Weapons and Justice and Peace. I hope readers will agree that we have been honoured, not merely by the presence of distinguished speakers, but even more so by the respect they have shown to their audience by way of quality of content of lectures, more often than not specially prepared to fit in with the theme of the series.

At least one area of this Journal will be a disappointment for old boys:
we are short of old boy news. The Editor can ferret out information — say, by eliciting news from a select 200; or he can print what he receives from the Secretary of the Ampleforth Society. It is probably best for us to take the initiative and ask for information to the Editor. I hope readers will understand that editing the JOURNAL is a spare time activity and that, for the present, some element has to go missing. But, for this issue, it is probably appropriate to take a look back, always conscious that the seeds of everything new are at work and that subsequent JOURNALS will reveal how we are endeavouring to plan for what is under our control, and how we are adjusting to what is not under our control.

AMPLEFORTH LODGE
by
DOM CUTHBERT ALMOND O.S.B.
(reprinted from The History of Ampleforth Abbey 1903)

The Vale of Mowbray may be best described as a detached fragment of the great Vale of York. It lies to the north of the old Roman Capital, and is separated from the flat in which the city stands by a long low hill running east and west, abrupt on its north side and to the south losing itself gently and irregularly, as wolds, hillocks and hummocks, in the plain. From the higher points of the Hambleton hills which bound the vale to the north, one can look over this lesser southern hill and see the Minster towers, standing solitary, as it seems, on the horizon — the city of York itself wholly indistinguishable because of the eighteen miles between it and the spectator. Roughly speaking, Mowbray Vale is a long narrow stretch of grass land about a mile and a quarter in breadth and some thirteen miles in length — the long length broken into three not very distinct portions by rising ground. In the days of Norman William and the Domesday book, it was a part of the great forest of Galtres — a forest mostly consisting of moor-topped hills ringed with tree-covered slopes, holding in their midst large, hollow glades of rich pasture and meadow, watered by streams which, flowing mostly to the east, empty themselves, as the Derwent, into the estuary of the Humber. Briton, Roman, Saxon, Dane, and Norman have left traces of their ancient dwelling in the Vale of Mowbray. There are words of every origin in the names of its villages and hamlets; there is a British camp of refuge on the hill above Ampleforth village; there are Saxon entrenchments on the hill above Byland; there is a Roman road that ran along the southern hill from Barton-le-Street to Crake by Yearsley Moor. The many churches are mostly Norman, partly rebuilt in later styles. It is probable that the valley was nearly as thickly or as sparsely populated in the eleventh century as it is now.

In the central portion of the valley, where the southern hill is broken by an old water-course, built on the western crest of it, is Gilling Castle, the seat of a branch of the Fairfax family. It was through this ancient house that the English Benedictines were connected with Mowbray Vale. Throughout the days of persecution it remained Catholic. Our Fathers, from the first half of the seventeenth century — with a short break of a few years when their place was taken by Jesuits, — served the family as chaplains and served the district as missionaries. Fr. Augustine Hungate, one of the early Provincials of the North, a monk of the old Spanish Profession, was buried at Gilling in 1672. Curiously enough, almost simultaneously with the passing of the first important measure of relief to English Catholics, the building of Ampleforth Lodge was begun; and with its completion the Gilling estate passed out of Catholic hands. In every sense of the word, therefore, Ampleforth Lodge was a direct continuation of the chaplaincy of Gilling Castle, and the Abbey of Ampleforth stands for the growth of the Lodge in the century that followed.

The story of the building of Ampleforth Lodge is the story of Fr. Anselm
Bolton. As we know him by his portrait, he was a fresh-coloured, be-wigged gentleman, with an innocent boyish face. As we know him from his record, he was an amiable, retiring monk and a helpful, edifying much-trusted missioner. He was many years at Gilling Castle, interesting himself in its temporal as well as its spiritual management, holding a position which excited some jealousy, and might easily have excited mistrust, but for his transparent rectitude and simplicity. There was an occasion when he found himself in great trouble. He has the honour of having been the last priest in England prosecuted under the penal laws for the exercise of his priestly functions. He was imprisoned and arraigned at the York Assizes "for traitorously and feloniously practising to absolve, persuade and withdraw one Mary Bentley from her natural obedience to her sovereign and reconcile her to the Pope and See of Rome." The Bentley family had received great kindnesses from the Castle people. The father was a Protestant and the mother a Catholic, and the children were brought up some in one religion and some in the other. Mary had been a maid-servant at the Castle, then chambermaid, and was aspiring to be a lady's maid when she determined to become a Catholic. After proper instruction, with the consent of both her parents, Fr. Bolton received her into the Church. But she was dismissed from service for breaking into the wine-cellar, and her father was deprived of his farm in default of paying his rents. The prosecution of Fr. Bolton was got up to revenge this — out of spite against the Castle. At the trial, the evidence of undue priestly influence was so evidently and clumsily manufactured, that the judge, the Honourable Edward Willes, summarily directed the jury to acquit the prisoner. This was at the Lent Assizes in 1766.

When Fr. Bolton was an old man, and Lady Ann Fairfax, mistress of the Castle, was herself preparing for the grave, she determined to provide beforehand for the comfort of her faithful chaplain in case he should survive her. For this purpose she purchased a piece of land — not on the Gilling estate; she wished him to be wholly independent of her successor and of everybody else — and built him a house. It is probable that the site and the arrangements were determined by Fr. Bolton himself. Shelter from the north and east winds and a warm south exposure — this was naturally an advantage. The house, called Bolton's Lodge, was itself Dr. Brewer, after consulting with Fr. Lacon, the Provincial, went to talk the matter over with Fr. Bolton and gain his consent to the scheme. Some persuasion was needed. It was not easy for the old retired priest to quit the valley he had lived in so long, to sever old and sacred ties, to give up the home which was the reward of faithful labour and which he had himself planned, to have no home and live as a lodger in another man's house. But Fr. Bolton was a monk and a Laurentian, and he made the sacrifice. On his part Dr. Brewer acted generously. He executed a deed which secured to the aged monk an annuity of £50 and relieved him of the Malton mortgage. Practically, Ampleforth Lodge was purchased from Fr. Bolton for £1,000 and a life-annuity of £50. But it was recognized then, and should be recognized for always, that with Fr. Bolton it was not simply a commercial transaction. It was that most trying sacrifice to an
old man, the severing of all the ties which connect him with the past. At the Chapter of 1802, the Fathers acknowledged this by creating him the titular Cathedral Prior of Peterborough. He consented to dwell for the rest of his days at Easingwold or some neighbouring mission, and it was finally arranged that he should live with Fr. Bernard Slater at Birtley. He died there in 1805. Dr. Brewer took possession of Ampleforth Lodge on July 30th, 1802 ....

Building operations were also recommenced in 1812. As a matter of fact room was needed badly. President Brewer had declared, in his address to Chapter that there were four more young men ready to take the habit at Ampleforth as soon as they could be accommodated. It was then that the East wing, containing calefactory, library and cells, was added on to the old house, and kitchens and servants' rooms built at the back. Fr. Augustine Baines, who, young as he was, was now playing a leading role, is said to have been responsible for the architectural symmetry of the additions. Truly Fr. Bolton's house had already grown out of knowledge. It was no longer like a small manor house, but had taken on itself a sub-palatial appearance. Originally a nearly square block, other narrower cubes had been added as wings on either side, giving it the appearance, from the front, of a triptych with its volets opened wide, and another cube had been set upon the top of the centre block — now that the base was broad enough to carry it — to make it more symmetrical. Elegance was provided by a two-pillared porch, an ornamental parapet, decorated with six "mushrooms," along the sky line of the central facade, and a central belfry.

These buildings were paid for by "public subscription", the only evidence of the First Ampleforth Appeal in 1812. Editor.

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My Dear Doctor,

I must claim your indulgence for having allowed two Posts to intervene between the receipt and the acknowledgement of your most kind letter containing the second halves of three Bank of Engd notes of the value of one hundred, twenty and ten pounds; a more specific receipt for wh I will give you at the end of this letter. On Friday & Saturday we had the examination of the Students, and at the time when I had intended to write to you, I was so engaged in the duties of the day that my duty to you entirely escaped my memory. The past week has been an exceedingly busy one.

Soon after I came, I had observed that the roof of the dormitory over the refectory had made a further downward movement, & that the East Wall had increased its unperpendicular tendency. The large crack wh Mr Cockshute 12 or 14 months before, had carefully filled up with Roman Cement had during that interval become wider. I always considered the danger great for many years past. This second movement, in my opinion made it extremely imminent. Three years ago I plumbed the wall & found it about 4 in out of perpendicular. It is now above 5 in. Of course I have been under great apprehension for the safety of the 30 Boys who sleep in that crazy building. I saw the absolute necessity of building up the sinking roof and falling wall, with iron tie-rods but I was afraid to do anything upon my own judgement alone. I therefore sent for Mr Hansom, who, being well known to the President & many of the brethren, would on that account ensure confidence and secure me from the imputation of being a false alarmist. About a month ago he examined the Building & declared it in a most dangerous state. He said “that he wd. not allow a child of his to sleep one night in it.” I obtained from him a written formal opinion on the state of the Edifice. He required the iron work to be put up with as little delay as possible. We have had it made in York through the agency of Mr Swale in order to prevent unnecessary alarm. The maker was not told for whom he was employed. We completed our arduous task on Friday. The Boys thought we were putting up gas-pipes! Some of the tie-rods are above 35 feet long. The total expense (saving Mr Hansom's bill) will be about 18 or 20 £. trifling insurance upon the lives of 30 individuals.

The frequent talk there has been of late years of the difference between Capital and Income caused me to misunderstand your plain meaning, or rather to add an additional meaning to your words in the former letter. I fear Mr Tyrer's agency will cause unpleasantness. He has not noticed our letter. He seems not to have the least concern about the exposure that would have ensued if we had sent the Tenant a Lawyer's letter or a writ to enforce payment of rent wh he has already paid to Mr Tyrer, and wh Mr T has unlawfully appropriated "in fraudem monasterii". I will write to Mr Cooper as soon as I can. But I am sadly in arrears with my correspondence.

During this last fortnight I have been on my legs from morning till night looking after the Boys in the absence of poor Br Clement, opening windows and taking all the precautions as if we were certain that a virulent Typhus was in the
THE AMPELFORTH JOURNAL

House. Thank God the Establishment is free from sickness. I fear we have hitherto been too confident; and being blessed by Providence in a special degree with a most salubrious situation, we have thought ourselves too secure, and perhaps have not been sufficiently thankful for the kind protection wh our Good Father in Heaven has thrown around us. There is indeed the daily memento wh we recite “nisi Dom; custodicet civitatem frustratur”. I am completely baffled in the appointment of a Prefect. The late one was considered by my Predecessor as unfit for the Post, but the most fit of any in the House! What shall I do now?!! We shall profess Br Anselm Gillet on the octave of All Monks. Dr Donovan arrived yesterday. We have engaged him to teach Theology 1 hour each day. Philosophy 1 hour every other day. Composition and eloquence 1 hour every other day to the Religious — and 1 hour each alternate day Rhetoric & Composition to the Boys. His salary is 50 Guineas per An. The younger Religious will constitute his Class, but I wish the others to be present as much as possible in order to learn his Order and Method of teaching. Theology & Philosophy teaching Breed has long been defunct in this House. I think now the Religious need not complain of their Studies being neglected. They will have advantages, wh generations of their predecessors had not. Mr Croft is to come to Ampleforth. The President has not as yet given his decision on Mr Smith's claim. If it be given entirely in our favour (wh I think ought not to be) we shall gain a great loss, if one half be true wh they state here, respecting Mr C's sayings & doings amongst the Boys.

I remain my dear Doctor
with affectionate respect
your attached confere
R A Prest

Fr Bede Prest was Prior of St Lawrence's Ampleforth 1866-74.

PRIOR RICHARD MARSH
Prior of Dieulouard, Acton Burnell, Tranmere, Scholes, Vernon Hall, Parbold 1789-1802, Prior of Ampleforth 1806-10

by BERNARD GREEN O.S.B.

Drums were sounded throughout the small town of Dieulouard at 9.30 at night on Saturday, 12 October 1793. It was the signal for all able-bodied men to assemble in front of the Commandant's house, ready to bear arms. The Prior of the English monastery in Dieulouard was expecting something like this. He had already succeeded in arranging for eight monks and three novices to leave with passports granted by the government just over a week before, and he had secured certificates of hospitality for the remaining three priests and three laybrothers beside himself. But his own life was in danger: not only did he not have a certificate of hospitality himself, but he had already had a brush with the law for selling some of the monastery's horses, and he had in the meantime secretly broken up two of the Church bells and sold them. He went to a window looking down into the town to watch out, to see what all the clamouring signified.

Richard Marsh was 31 years old, a canny Lancashireman like all his brethren. For the last 18 years he had lived in France and not set foot in his native land. He had every reason to think he understood the French, though the events since 1789, the year he had become prior, were enough to baffle even the most experienced observer. He had made an arrangement with the mayor of Dieulouard that he would be warned should any decision be made to arrest the monks or enter the monastery. As he stood at the window, a crowd gathered below and at last the wife of one of the labourers who worked for the monks called him down and gave him the message that the mayor's sister had failed to get through the crowd but gave him warning that he must escape. Reasoning that he alone was guilty of having broken the law and that he was the only monk without a residence permit, he decided to slip out of the town overnight. He warned the porter where he was going to hide and told him to come and tell him what had happened in the morning, then he left and went into hiding in the woods outside the town.

He did not have to wait for the news from the porter. From his hiding place, he could hear the armed men breaking into the monastery; he decided to make good his escape. He walked to the Moselle and crossed it as the chimes of a nearby clock struck midnight. The water was very low and he waded across to an island in the middle where he commissioned a boat to ferry him over the second half. By 3 in the morning he reached a small village where he knew he could take refuge for the day. The man who gave him hospitality went back to Dieulouard and returned with news that another of the priests, Fr Oswald Talbot, and one of the laybrothers, Br William Sharrock, had escaped but that the others had been taken prisoner. He knew that escape would be difficult, as a 20 year prison sentence was the penalty for anyone sheltering a foreigner, but he left the house at 10 p.m. and made his way without encountering further danger to Treves where he found the rest of the community including Fr Oswald and Br William. Shortly after, he sailed from Ostend to Deal and began to make
arrangements for the community to be housed in England.

Sir Edward Smythe made over his house at Acton Burnell to the English Benedictine refugees, and President Gregory Cowley and the Benedictine Bishop Sharrocks (brother of Br William) fixed the Dieulouard community there together with survivors of the Douay community, conventional life beginning again by Christmas 1793. Prior Marsh remained superior of both communities until February 1795, when the main part of the Douay community together with their prior, Fr Jerome Sharrock (another of Br William’s brothers), were finally released from their French prison. As Sir Edward was an old boy of the school at Douay, Acton Burnell was clearly intended for them. Thus the President made new arrangements for St Lawrence’s: they were to go to Brindle. It must have seemed an irony to a Prior who had been nearly imprisoned in his monastery by an armed crowd that he should have been barred from entry to the presbytery designated as his monastery by a crowd of angry parishioners. When Marsh went to Brindle, he found the people up in arms and the house locked, the parish priest gone. The Brindle plan was abandoned.

Marsh then led the community to Birkenhead for a year, then to Scholes near Prescot for another before President Cowley relinquished his house and school at Vernon Hall in July 1797. Here the St Lawrence’s monks remained until May 1802, running the small school that Cowley had opened just a few years before. The community meanwhile was dwindling: no novices had been clothed since the last three given the habit in France and professed at Acton Burnell, and as juniors were ordained they tended to move off as soon as possible on the mission. In May 1802, the monks moved to Parbold and Prior Marsh took the opportunity of the Peace of Amiens to visit France and negotiate the securing of English Benedictine property there. He also took the opportunity of the 1802 General Chapter of finally relinquishing his burden as president. He was not a man of great vision but he was a man of determination.

On the mission at 1802, Marsh was glad to be left behind at Parbold running his small school. In May 1802, the monks moved to Parbold and Prior Marsh took the opportunity of the Peace of Amiens to visit France and negotiate the securing of English Benedictine property there. He also took the opportunity of the 1802 General Chapter of finally relinquishing his burden as president. He was not a man of great vision but he was a man of determination.

When Napoleon had at last been consigned to St Helena, he journeyed once more to France to try and secure English Benedictine property. The buildings at Douay were in good condition: the monks had settled decisively now at Downside. He secured the revenues of nearly 80 acres of woodland at Dieulouard. And he succeeded in saving some of the property of the Paris monastery, St Edmund’s, whose Prior had remained a virtual prisoner in Paris for over twenty years. He decided that all these revenues should be directed towards the refoundation of the collapsed St Edmund’s in the empty buildings at Douay. He took up residence there himself in 1819 and began to direct students, among them his own nephews, to join the school. When he was elected President in 1822 his task was made easier: he got Roman recognition for all the English houses to be restored in their new homes, including St Edmund’s at Douay, became its first prior and clothed its first novices, among them two of his nephews, in 1823.

He returned to England in 1826 to face an enormous chorus of criticism, largely originating at Ampleforth and orchestrated by Augustine Baines who became a bishop that year. They questioned his financial transactions, and especially his redirecting funds intended for Ampleforth to the new project at Douay. His critics were outvoted, but he resigned the presidency and went as missioner to Woolston near Warrington. Subsequent enquiries into his administration of the North Province funds acquainted him of mismanagement there too, though the auditors were clearly baffled by his accounts. But even at Woolston all was not well; he got embroiled in yet another controversy when he decided to build a chapel at nearby Rixton and settle there, using the money of the Woolston parishioners. He settled at Rixton in 1831 and remained there for the last dozen years of his life.

Honours returned to him in old age. In 1837, President Bardsell died after 11 years and Marsh succeeded automatically, to be confirmed in office and given the titular dignity of Abbot of Westminster in 1838. He retired, a shelf of his former self, from this second term as president in 1842 and died the following February at the age of 80. He had lived through turbulent times and found himself repeatedly swept back to offices he did not want; some of his best work was done in positions he least wanted. He was not a man of vision and contemporaries admitted he was a man of very little personal ambition or pride yet he did more than anyone to save Ampleforth and restore St Edmund’s. He was a man of ordinary talents made great by his readiness to carry the burden of enduring unusual times.
TOWARDS A PLAN FOR THE CENTRE

A discussion between Architect and Client

Note: Our Architect, Desmond Williams, asked whether he could bring Dr Patrick Nuttgens (Director of Leeds Polytechnic, a distinguished Architect and architectural historian and an old friend of Ampleforth) in order to discuss with the Abbot, the Headmaster and the Procurator some important architectural questions relating to the replacement of the Old Building. The discussion took place in the School Guest Room on 15 May 1984.

The following is an edited version, which preserves the dialogue form and focuses on three principal issues:
1. The nature and constraints of the site.
2. An approach to landscaping.
3. The role of the New Centre in relation to Ampleforth as a whole.

Desmond Williams (DW) opened the discussion by giving a preliminary survey of current architectural thinking, and went on: I think this is relevant to the creation of an aesthetic which will emerge in the New Centre. We are at a strange time in architectural history. Changes are taking place. Modernism is dead, yet it has not been followed by any clearly definable aesthetic. There are a number of styles which to a degree confuse the issue. And so I felt it would be useful to have this philosophical discussion on the nature of the design.

NATURE AND CONSTRAINTS OF THE SITE

In this particular context the building will be a response to the site. The setting contains magnificent landscape and a series of buildings, so the architect will, after familiarising himself with the place, aim to design something which will have affinities with the site and its existing buildings. The elements in the site are topography, undulations, microclimate, the adjacent buildings and the landscape. The design should take account of these conditions.

I have only seen illustrations scattered round the College of what was the site before the Abbey Church and other buildings were built. Pat Nuttgens showed me this morning a perspective by a Mr Smith, who I think was the architect to the Monastery. Smith’s concept of...
first time it acquired a dominant centre instead of a rather unobtrusive small one. The Abbey Church at once entered into a clear relationship with the Monastery and with the Study Block, but into a more enigmatic relationship with the old Georgian Centre which sits there separating the Abbey Church and the Study Block rather like a quiet serene grandfather in an arm chair between his vigorous and more immediately impressive grandsons. The affinity between that old quiet site in the middle and the other bigger sites has been important, it has been a reminder to us of several values which are not only aesthetic and architectural but also moral and cultural. To one of these, give the name sobriety. It also has (characteristic of this part of the world) a marked lack of over-statement; it is reluctant to come forward and say what it is: this reminds one of many Yorkshiremen that one knows.

This brings me on to an important link with the place, the environment. The building is in North Yorkshire. These wide slopes, this rather unostentatious but impressive countryside, with its long horizontal lines, its spaces, and the buildings which have been inserted into it over many centuries, (mainly farm buildings and villages), have certain characteristics. The North Yorkshire village has got these characteristics: honesty, a certain spaciousness, this quiet search for a southern aspect; you find, in all the villages lying along these slopes, a certain rather abrupt and uncluttered way of relating, whether to streets or to gardens or to fields. Many farm houses around here are just quietly sitting on their slope; the farm buildings, and whatever trees there are, are spaced out so that the building is clearly visible, and the countryside is clearly visible from the building. The farms and village cottages are above all honest in their statement about what they are.

But it was the farm building, the village house, which was the model on which Ampleforth Lodge was based. This seems to make demolition of the Old Building a special and problematic moment for us, because when we demolish secondly, which will compete with the monumental buildings which are but also the only building on the site which is truly characteristic of its locality. the feeling of the Old Building, and witness (as it were) to the site on which it stands, to its 18th Century origins and to the elusive link and affinity with the natural cultural environment.

Study Block rather like a quiet serene grandfather in an arm chair between his first place, serve its functional purpose according to a very complex brief; the farms and village cottages are above all honest in their statement about what they are.

It is a delicate architectural problem, in which one is trying to reconcile opposites. In the first place, I would wish to see the complexity of the building solution concealed by the simplicity of the elevation, so that it would be rather difficult to tell, on looking at the outside, what actually goes on in the building. Secondly, I would like to see its modernity used in a quiet but consciously reminiscent way, a kind of act of homage as to where it is and what it is. Being more specific about the architectural styles, the 19th Century neo-tudor and Pugin esque, Scott's mixture of Gothic and Byzantine elements which grew round them, were consciously grouped around a Georgian building, which was at the centre and which, to some extent, dictated the overall mood. I would certainly wish to see the new building recalling the Georgian feeling. It is an essential part of Ampleforth, another contradiction, implicit in the very position of the building, is that we are trying to recreate a centre. It is "the Central Building". Yet it is a centre which is not quite a centre. It has got to preserve the extreme modesty and unobtrusiveness of the old centre, which in fact links rather than dominates. The Old Central House (as it turned out) linked the Monastery and the School and the Abbey. Its nature as a centre is rather different from the centre of Castle Howard, which states "I am the middle and the most important bit of this building". Our Centre is a discreet kind of centre which points to the other more important buildings around it. It must, as it were, respect the centrality of the Abbey Church, and the different kind of centrality of the Monastery beyond it and the school buildings to its left.

Finally (and this is where we are in some collision) there is this business about softness and hardness. The whole of the Ampleforth site, with its mixture of styles, but with its curious homogeneity of approach, proclaims quietly something about where it is - it is in North Yorkshire, and it relates to the countryside in a slightly bleak and wintry and stark way. Its conversational approach is that of a North Yorkshire farmer, in spite of its size; its sense of understatement and of economy, its sense of tradition and of hardness, correspond more closely to the real nature of the site and to the real function of a Monastery in North Yorkshire than would a more embellished site, where the buildings are made to merge and the decorations made to overlap in the way which the 19th Century inevitably aimed at. I am suspicious of your desire to get back to the more embellished style that you noticed had gone. The architectural development of Ampleforth after 1800 went off in a direction that was inevitable, but which we who live here no longer miss. We welcome the 20th Century developments with Scott and Arup which have restored a certain starkness and sobriety.

Patrick Nuttgens (PN): Thank you for letting me come along to take part in this discussion. This project is partly a conservation project. I once wrote a paper for an architectural journal on the issue that, in any conservation exercise, you must be able to describe what is there already; if you can't describe it in words, how can you possibly communicate (which you have to do in words) even with the architects, in order to know what you are trying to achieve. Father Dominic has done one of the few exercises that actually carries out what I intended to happen. By and large architects are not terribly good at that. What you did just now seems to be exactly what I was trying to get at, particularly in your comment about the land, the horizontal lines, the way in which it is all distributed and the way in which you picked out the various characteristics. Words like "sobriety" are important. The fact of the horizontal lines, words like honesty, the exploitation of the southern aspect, the fact that part of the core of the whole thing is simple farm buildings, which is North Yorkshire, and so on. It is also true of North Yorkshire that a lot of traditional buildings do tend to conceal the complex functions that go on inside them. I think that is very interesting.

The problem remains that even if we could agree on a statement about what is the architectural character of Ampleforth, it would still be a fine point as to
which direction you take in order to complete it. The problem would appear to
be finding the heart of this feeling for conservation; it is a kind of a heart-lung
transplant operation, and the oddity is that you are therefore back to front, in so
far as you are about to plan the core of the building having already built the
outside. As Desmond said earlier, we are in the midst of major architectural
change in this country, and indeed in the world. Part of this is that we have more
information about world architecture, technological change, but there has also
been a collapse in the beliefs as to what the architectural movement was doing.

The phrase I have used in a paper which will be published for the R.I.B.A.
Conference this year is "that somewhere in the Seventies any consensus there
had been about modern architecture collapsed, and we are now in the process of
trying to find out which was the direction we really were going in, or possibly
ought to have gone in."

It is, therefore, a rather splendid moment for you. What consensus there is
depends upon an understanding of the Modern Movement which is basically
anonymous, restrained, quiet, functional. You cannot escape the responsibility
of doing something significant, simply because you are a leading Public School
and a leading Abbey. In any other situation you could probably say "let us
make a very quiet statement so that no one will even notice that we have done
anything at all" which would be rather nice, and which would fulfil some of the
beliefs of the great conservation architects. John Brandon Jones believes that
when you have restored something (he has just restored Keble College,
Oxford), it should not seem as if there had been an architect there at all, and I
think the College itself feels a bit cheated about that. They think there should be
a collapse in the beliefs as to what the architectural movement was doing.

One way is this: we are part of a tradition of English and Scottish
architecture, interrupted by the Modern Movement in the Thirties and partly
also by the recession, which made it almost impossible to get anything done, and
that affected a whole generation of architects. There was a great English
tradition of which these buildings are part. It is no longer a Georgian complex; it
is a 19th Century complex and a 20th Century complex and so far it has been
very interesting devised as it goes along. Scott was part of a tradition, which
stemmed right through the 19th Century and broke down somewhere between
the wars, which was individual, idiosyncratic, based upon historical detail and
the inherited paraphernalia of architecture, but constantly re-interpreted. The
best exponent of that, apart from Scott, is of course Lutyens, but Scott comes a
close second. We have made a programme about Lutyens for television, but I
haven't been able to persuade them to let me do a programme about Scott — I
will do it one day. He belongs to that tradition which I am now describing,
which depended on a lot of the things you are talking about, line and space,
decor, (probably the wrong word), decoration. The use of the decorative
possibilities of space and structure were part of that and Scott did it clearly. Look
at the Abbey Church and the strong horizontal lines and see that he was playing
with mouldings in a way that his contemporaries like Temple Moore and Walter
Tapper and others did.

There is a tradition inherent in these buildings, which is not only that of
the farm buildings of North Yorkshire, but also of the buildings that are here
already and which you use, and which it would be exciting to play with. There
must be something which says that this building is going to "suck people into
it". What happens inside the building must be indicated on the outside. This
concerns the use of line, space and decoration, colour and light, and if one could
explore those (in the way that I take it the Modern Movement now tells us we are
able to do) you would have achieved something quite significant. To think
about the facade by itself would not be enough, it would not do the job; it must
be telling us something about flow and movement and space.

One final point — I rather like the way, much to my surprise, that
Desmond started talking to me about this. He seems to be resisting doing a
design. It is good when architects do not want to design a building too quickly;
most of us want to get it done before coffee-time, but he is resisting doing that
until there is some understanding about what is going on. That seems to me
healthy, particularly at this moment when it is not obvious which way it ought to
go.

(DLM): Would you agree that in this respect we are seeking a kind of
reconciliation of opposites?

(PN): ...
approach that view when you were there?" He said "No, except when I once
saw it in a mirror and I suddenly saw it for the first time!" It is very much taken
for granted. We seldom look at our buildings, partly because we are too near to
them, and when you approach them along the walk, you are looking out at the
view. So it is when you go down the valley and come back that you suddenly see
them, and a lot of people see them for the first time when they do that.

When we built the Arup East Wing we arranged for the Lay Staff to be
there. Previously they had two rooms in the Old House, one of which was
indicated a wish to introduce some modest landscaping in front of the building,
i.e. in the vicinity of the present St Benedict's statue).

(DW): Can we come back to the question of the horizontality of the site. I
am aware of this and of the landscape. Many people think that trees will obscure
the views; they won't. The landscape scheme emphasizes this horizontal line in
the site. We are talking about a composition which will reflect, not only the
themes of the adjacent buildings, but will also emphasize some of this
horizontality, in contrast to a certain amount of verticality. So one is echoing, or
at least one is attempting, to pick up this very strong horizontal emphasis —
est-west.

What we have been talking about is the important historical aspect of the
Georgian House. The Georgian House in this context is obsolete. What you
have asked me to do is to design you a completely new heart. The "heart", as
said in our evidence prepared for the enquiry, implied that the Old House would
no longer function for what we want it to do now or in the future. It was a
residential home; it had some teaching accommodation. We do not need to
provide that type of building any more, except on the top two levels. What we
are aiming to do is to give Ampleforth an entrance, a front door, a Concourse, an
area where visitors can come and other people coming to the Monastery or the
School will arrive. That function is a totally different 'animal' to what you have
at the moment.

Of course I am well aware of the view, because I too find it a visual
refreshment and delight. Even on a dull day, it has great beauty. Therefore in
conceiving this new building, I feel strongly that one should be able to emerge
from the entrance foyer to the terrace and there the view should be revealed in
all its magnificence. Then you descend from the terrace, down some steps and
enter a somewhat different space with its own identity; you can linger there if
you wish to, still seeing the view, but protected, so that you have a sense of
territorial definition or even ownership, because we all feel somewhat insecure
when we are out in wide open spaces. Even if the territorial ownership is just a
passing moment, it is important to feel it.

(DLM): May I just interrupt? When we look out of the window or step out
on to a terrace, or on to a walk, we are at once in touch with a territory that starts
outside the front door and which stretches out in an unbroken way until the
valley pulls up into the Forestry on the other side.

(DW): That might be, but think back to the English country house (the
classic English country house). You came out after dinner on to a terrace to view
the often magnificent landscape, then you went down into a walled area or a
garden area which gave a sense of enclosure. You might then ride out of that into
wide open spaces. In other words, you have enjoyed an experience, or rather a
progression of visual experiences, not just one.

(DLM): But Desmond, you do not have walled gardens on the North
Yorkshire Moors. They are just not there. If you go to Lastingham, which is just
on the edge of the moors, you step straight from the end houses on to the moors.

(Fr Abbot): The same at Castle Howard, both front and back, you go
straight out into wide open spaces.

(DW): Yes there are variations of this but there are some country houses in
Yorkshire which do have this experience. I refer to the piazza or square. One
descends into a somewhat different space and out of that you go into your wide
open spaces. What I am arguing for is a contrast between a certain amount of
containment and the openness. This will heighten the sense of openness. It is
similar in reverse: you come in from the drive, you arrive at the square, you rise
up the steps on to the terrace, you then go into the building where it is contained
with a low ceiling. You enter then into the atrium which 'explodes' again into a
volumetric space.

(DLM): There is an interesting historical incident which lights up the
difficulty. A previous Abbot, a man of great power and distinction, decided one
day that the nice thing to do on the Monastery lawn was to have a hedge, along
the walk, to achieve a certain sense of containment and privacy for the
Monastery. Low enough for one to see the view over it from the Monastery
rooms but high enough to give a feeling of contained space. The brethren (who
have a great tradition of obedience in general) got wind of this when a gardener
was seen fiddling with a spade, making a trough of earth at the edge of the lawn.
I am not sure what actually happened, but what is certain is that the hedge never
descended into a somewhat different space and out of that you go into your wide
open spaces. What I am arguing for is a contrast between a certain amount of
containment and the openness. This will heighten the sense of openness. It is
similar in reverse: you come in from the drive, you arrive at the square, you rise
up the steps on to the terrace, you then go into the building where it is contained
with a low ceiling. You enter then into the atrium which 'explodes' again into a
volumetric space.

(Fr Abbot): I think a little, or nearly all, was put in but it didn't last very
long, but it does still exist in the Monk's Wood on the lower walk.

(DLM): So it has been put safely to the North!

(PN): I do think you have a point about the site and about North Yorkshire.
It is a brutal and rather barbaric way of laying our buildings. Partly because of
the question of slope, no one in their senses would now start building on a place
like this, but it has happened in rather an accidental way, from a house, and then to a monastery and then the school buildings. I like the jumble that has resulted. You are right about the horizontal lines, but it is not only those. The whole College is like a little town, with things dotted around all over the place. Almost every one of them opens out on to the general site itself — it is very brutal.

(Fr Abbot): Patrick, you used the word “brutal”. May I just suggest the word “honest” as an alternative?

(DLM): Housemasters are sometimes appointed to a House that has been built some years ago on the perimeter of the establishment. The first thing that they do (if they are minded this way) is not plant — it is destroy: they take out the hedges, they knock down anything that impedes.

(DW): The square (in front of the new building) which is both progression and transition: you are saying in a way that it is alien to the area?

(DLM): Yes, I think it is acceptable in a country house, but we are more like a Yorkshire village, a succession of small and unpretentious houses. There are other big schools which have been set into pre-existing immense country houses like Stowe and Stonyhurst. Here, the site relates to the countryside in a different way. I often compare the feeling of Stonyhurst with the feeling of Ampleforth; Stonyhurst is a large building and does relate to its countryside via a whole series of terraces, ponds, avenues and arcades. We just sit on these grassy slopes, much like a cottage at Hutton-le-Hole. We relate to the countryside in an immediate way. Hence all the discussion as to how to develop the western side of the valley. Stonyhurst is a large building and does relate to its countryside via a whole series of terraces, ponds, avenues and arcades. We just sit on these grassy slopes, much like a cottage at Hutton-le-Hole. We relate to the countryside in an immediate way. Hence all the discussion as to how to develop the western side of the valley.

(PN): You are the opposite to Stonyhurst. Stonyhurst is introvert, looking in on itself with courtyards etc. You are extrovert and looking out all the time. So you are objects in space, whereas they are creating a space inside.

(DLM): And for this reason the boys here are always walking between buildings, rather than inside them. The ordinary process of living here means that people are continually walking along and across the valley. The problem is that it is on the same scale, or a series of scales, in accordance with its function, but words like sobriety, and severity come in here. We are groping towards the same sort of centre with differences of emphasis. These differences of emphasis are going to be crucial. We are almost at the point where one can talk about stylistic features like doors and windows as being the decisive atmospheric features which will dictate the feeling of the building.

(DW): Yes, even the old Georgian House has its little portico or porch. I prefer the Anglicized version. I agree that the building has to express itself in a scale, or a series of scales, in accordance with its function, but words like sobriety, and severity come in here. We are groping towards the same sort of centre with differences of emphasis. These differences of emphasis are going to be crucial.

(DLM): This question of terminology is fascinating. I don’t want to labour a point, but what you tend to call a “piazza”, I tend to call a “square”; what you intend to call a “portico”, I tend to call a “door”.

(PN): And the Bell Passage will go straight through into this meeting place — so that has got to be emphasised.
(DW): The scale of the meeting place is large, with its shops and other functions connected to the Bell Passage. My response to the present Bell Passage is that it is a rather dingy place, and yet if you could light it properly and open it up in places (not all the way), it could be an interesting visual experience. One of the major objectives we are trying to achieve was emphasised in the brief. It is to persuade people to move westwards, towards the Abbey Church. You can help to do this by making it an enjoyable experience. There is a balance which involves playing games with the vertical and horizontal lines.

(PN): You are surely right to stress this interplay between horizontal and vertical movement. The Abbey Church is really the great vertical topic. The centre of the New Building could be thought out partially in terms of a vertical echo of the Abbey, but only partially. It is important that the visual movement of the thing should be inviting — it should express the fact that the Central Area is not the Centre, but that it is a concourse, a meeting place, where all sorts of functions are taking place. The expression of Space is critical to the modern movement, and this entrance should express (perhaps by going out a bit towards the valley?) the fact that the space inside it is crucial to the whole complex.

PHOTOGRAPHS, DRAWINGS AND THE OLD HOUSE

The Editor is grateful to the officials of the Royal Commission of Historical Monuments for permission to use photographs taken of the Georgian part of the Old House. Line drawings are reprinted from A History of Ampleforth Abbey by Dom. Cuthbert Almond O.S.B. published 1903. A footnote in an article on the Fairfax family in a Journal of 1931 indicates that several of the special features of the Old House came from Ness Hall near Malton. The central porch of the old monastery at Ampleforth, the inner doorway of the old entrance-hall, the central staircase and the ornamental doorways in the gallery above, the fire-places in the present entrance-hall and the old calefactory with the flags of its floor, and the belfry are all said to have come from Ness Hall in the thirties of last century.

GRANGE RETREATS — 1986

There will be two open retreats at the Grange in 1986 which will run as usual from before supper on Friday evening until after lunch on Sunday.

The dates are as follows:
21st–23rd February 1986
26th–28th September 1986

Those wishing to attend are invited to write to:
The Warden,
The Grange,
Ampleforth Abbey,
York Y06 4EN

as soon as possible indicating choice of date, their address and telephone number.

The cost of the retreats will be:
Residential £23.00
Non-residential £12.00

REMINDER FOR 1985. Retreat date 27th–29th September

HEADMASTER’S LECTURES

INTRODUCTION BY THE HEADMASTER

Some years ago, Kenneth Bradshaw (D40) remarked, when he was accompanying a group of Ampleforth Six Formers around the Houses of Parliament during the course of a Politics Conference, that he hoped that Ampleforth would exploit its greatly increased accessibility from London (the journey each way now takes less than three hours), not only by travelling outwards and becoming more aware of the city and the world, but also by bringing the city and the world to Ampleforth. There can be no doubt that his comment was a fair one, nor that its implications have been received at Ampleforth for quite some time.

The institution of the Headmaster’s Lectures is not altogether an innovation. The more active School societies have been inviting distinguished visitors for many years and the School Departments have been increasingly active in spotting appropriate conferences, plays, mathematical contests etc. at some distance from Ampleforth. Bernard Vazquez’s pioneering expeditions to the York theatres have helped to sharpen our awareness that it would be foolish and inward-looking to pretend that Ampleforth can be academically and culturally self-contained.

The Headmaster’s Lectures were instituted in order to give this awareness a new prominence, as well as to confront the senior part of the School with issues of importance and speakers of distinction. Compulsory lectures had been for some time out of fashion, and understandably so. The decision to make these courses compulsory for the Upper Sixth (including Oxbridge candidates) was not taken lightly, and it was clear that it would only be justified if the quality of the courses was high enough. It was important that the themes chosen should be both relevant and prophetic, and that they should be presented with authority and from a base of real experience. In this respect, circumstances have been kind to us. We have found the leaders in all areas of public life, from politics to journalism, from morality to diplomacy, have been more than willing (given sufficient notice) to make the journey to Ampleforth, and their texts already constitute a formidable volume of demanding and authoritative documents, ranging from Sir Monty Finniston’s reflections on future technology and George Steiner’s defence of poetry, to Edward Heath’s presentation of the moral dilemmas of politics and Sir William Rees-Mogg’s discourse on freedom in a secular society. On several occasions the choice of theme has been unexpectedly relevant. The four talks on the Nuclear Question coincided with the resurgence of international concern on this issue. The series on Political Choice was providentially timed to precede the last General Election, and the recent series under the heading One World, with its stress on the themes of unity and justice, came right on top of both the miners’ strike and the Ethiopian crisis. It has to be admitted that not all the lectures in every series have met the high expectations created by most of them, but the level of relevance, expertise and presentation have been (as one would expect) very high. It must also be said that the participation of the School audience has been impressively responsible and articulate. Brian Walker remarked to me, before he started his lecture, that there were several key questions which he had not covered in the talk, but which he
IS THERE A BALANCE OF POWER?

by Professor RALF DAHRENDORF K.B.E., F.B.A.
Director, London School of Economics

Headmaster's Lecture: 22 October 1982

I want to take you on quite a long journey and I want to do so fairly rapidly. It is a journey also which, as I thought about its various stages again, may seem rather more gloomy than I had intended it to be. But there it is. The subject which I want to talk about is: "Is There a Balance of Power?" If power is the ability to make others do, or prevent others from doing what one wants them to do, or wants to prevent them from doing, then the balance of power must mean that everybody involved prevents the other side from doing anything, and very little is done. That, indeed, is the fundamental meaning of balance of power if it is applied to the strategic balance between the Soviet Union and the United States of America. That is the meaning of balance of power if one talks about deterrents.

What I want to argue is that this is far from the whole truth if we want to understand the world in which we are living, and the powers at work in the world in which we are living. It is a crucial and important fact that there are two countries in our world which could reduce our earth to a planet of insects and grass. We must never forget that this tremendous qualitatively different possibility of warfare, and thus of destruction, exists. But it is equally important to notice that the ultimate power which these two countries have does not imply power in all other respects. However ultimate the power of the Soviet Union may be to destroy the world, the Soviet Union is unable to control the desire of Polish people to be free and to organise themselves. However ultimate the power of the United States may be, the United States is unable to prevent European countries from honouring their contract with the Soviet Union in connection with the building of a pipeline for gas. However ultimate the power of the Soviet Union may be, it is unable, without tremendous risk, to try and conquer West Berlin. However ultimate the power of the United States may be, the United States and the whole West are unable to make sure that Afghanistan has a government which is chosen by the people of Afghanistan. What I am trying to say here is really perhaps one of the crucial points if we want to understand power in the world today. Ultimate power exists. It is the ultimate power of destruction, and ultimate power does not imply that the countries which have it can determine what happens in all other respects or prevent countries from doing what they want to do in all other respects. Indeed, it could be argued that the very fact that the strategic nuclear power of the United States and the Soviet Union is so ultimate prevents them from influencing in any significant way the many other things that are happening underneath this umbrella of power.

Having said that, I want to look at the balance of power, or rather the relations of power, as they present themselves below this nuclear umbrella. I want to look at the socio-economic structure of the world. I want to look at the political structure of the world, and I will then conclude with some very few sentences about the military implications of the analysis which I am trying to present.

"Travaillons done à bien penser: voilà le principe de la morale" (Pascal)

D.L.M.
Let me begin with what I call the socio-economic structure of the world. It is useful here to distinguish between four large groupings in the world, four large groupings for which I will use abbreviations. I will distinguish between, first, the OECD world: the world of the countries which are members of the Organisation for Economic Co-operation and Development — an organisation the secretariat of which is in Paris; an organisation which includes among its members the European countries, the North American countries, Japan, Australia and New Zealand; an organisation which is in many ways identical with what one might loosely call “The Club of the Rich”. I would distinguish, secondly, the countries which are members of the Council for Mutual Economic Assistance — not a term which is very often used. I think if I said COMECON some of you might more readily recognise what I am talking about — the Council for Mutual Economic Assistance is, in a sense the communist equivalent of the OECD including not only the Soviet Union and the countries of Eastern Europe, but also Iraq, Cuba and a number of other countries. The Council for Mutual Economic Assistance in a sense represents what one would call the Second World, if OECD is the First World. And then as we move to the Third World I want to distinguish between the so-called NIC’s — the newly industrialising countries; those countries of the Third World which are well on the way towards modernisation — and the less developed countries in the strict sense: the ODC’s, OECD, Council for Mutual Economic Assistance (or COMECON), NIC’s and ODC’s are the four groups which represent the four centres of power in socio-economic terms, except that these descriptions are in one important respect imprecise.

They are imprecise because there are at least two vast countries which do not readily fit into anyone of these four categories. One is India — undoubtedly a less developed country in purely economic terms, but at the same time a vast country with an ancient culture and with a great capacity of modern technology, including modern military technology. And the other is, of course, China — a less developed country too, but again a country which is insufficiently described if one simply calls it less developed, a country which has a capacity for power which is out of keeping with the per capita income of its population. India and China between them are nearly between a third and a half of the population of the world.

Now let us look quickly at these four groups which I have distinguished. First, the OECD countries. Until the 1970’s the OECD countries have experienced a period of economic development which has involved unprecedented growth. And the word “unprecedented” is in no sense an exaggeration. There was a period in which the overall gross national products as well as the real incomes of people have grown at a rate and to an extent which was unknown at any time in human history. We have grown since the late 1940’s and they have become far and away the richest countries of the world. There are significant differences between OECD countries but I will, nevertheless, offer you one generalisation which is right in terms of dimension even if it is not entirely right for all countries in terms of the figures. The relations between per capita gross national product in the OECD countries and per capita gross national product in the less developed countries is ten to one. The relation between per capita gross national product in the OECD countries and per capita gross national product in the NIC’s — the newly industrialising countries — is
Bell Passage and the 1812 extension from the North. Notice the horizontal strengthening support on the East wall of the old dormitory above the monastery refectory which is referred to in Bede’s Prest’s letter, reprinted on page 7.
ten to two. The relation between per capita GNP in the OECD countries and per capita GNP in the East European, the COMECON countries is ten to three. They are rough figures, but figures which give you an indication of the extent to which the "Club of the Rich" has moved away in terms of people's opportunities in the purely economic sense from the other parts of the world; of the extent to which, in other words, the OECD is in fact a "Club of the Rich".

However, in the context of my analysis it is an equally important fact that since the 1970's the OECD countries, of which we are here a part, have also become worried countries. Since the early 1970's a number of events have cast doubt on the ability of the OECD countries to continue to produce the kind of economic strength which they produced in the preceding twenty-five years. For one thing, there is grave doubt now about our ability to sustain economic growth. We have run into, what many people call, an extended recession — into a period, in other words, in which it continues to be difficult to stimulate people to invest, in which it continues to be difficult to bring about growth. The cost of growth has become extraordinarily high. New markets have not opened up as quickly as most people expected, and perhaps it is not unimportant in this connection that attitudes have changed too. There is no longer the notion, at least in the majority of OECD countries, that it is possible, or even desirable, to continue a process of economic growth at the rate of the quarter-century which preceded the early 1970's.

In addition to these difficulties of growth, there is inflation. Some feel that many countries have now got inflation under control, but it is a strange notion of control if one applies it to inflation rates of five, six, seven per cent, which certainly from the vantage point of the 1950's would still seem unacceptable. And then, of course, there is unemployment. There is the vast rate of unemployment now over ten per cent on average in the OECD world, and that means in a number of OECD countries, including, of course, this one and the United States of America, higher than ten per cent.

What I am trying to say here is: a tremendous power exists in the world, a group of countries which has made extraordinary headway in the twenty-five years following the end of the war, but one which is now worried about its future. And so it is characteristic for the OECD world that people become somewhat inward looking, concerned about keeping what they have got now that it seems no longer possible to move forward. They begin to see the world as one in which one can no longer play positivsum games in which everybody wins, but one in which one has to play zerosum games in which when one side wins, the other loses. It is a time when countries become protectionist in the strict sense. Think of the recent agreement, if that is the word, with the United States of America about steel exports from Europe and steel imports into the United States, or about the so-called voluntary restrictions of Japanese exports to other OECD countries.

The rich have become frightened. The Club of the Rich is no longer a confident power in economic terms. The Club of the Rich has become an economic power which expects to go through a period in which domestic difficulties create new problems and in which domestic difficulties mean that one is afraid rather than confident of one's place in the world — all this is at a very high level of economic development; all this at a level of very considerable wealth, but nevertheless all this as a change in the prevailing attitudes.
Secondly, look across the Iron Curtain to the COMECON countries. At first sight, and purely from the text books of economic analysis, one would assume that these countries of Eastern Europe in particular are totally separate from the OECD world, have gone their own way, and have no real relation to what has happened in the West and the rich. And then one is struck, as one looks more closely, that in fact economic developments in the COMECON countries were parallel to economic developments in the OECD countries, except that it took place at a much lower level of per capita gross national product, let alone of real income. And if one looks at the parallelism between the OECD countries and the COMECON countries more closely, one discovers that it is not simply parallelism; one discovers that there is a relationship between what happens in the West and what happens in the East. An important comment about Eastern Europe is that somewhere deep down they always assume that capitalism is terribly stable and that only their own world is unstable. Normal citizens of Eastern Europe have always seen themselves as having a sort of guarantee of stability because they believe the OECD countries, their economies and their currencies are stable. This means that, since the early 1970’s, there has been a significant deterioration in the economic circumstances of all member countries of OECD. A significant deterioration, which, in many ways, is a direct result of what happened in the OECD world. A deterioration which means that today Eastern Europe has the same phenomena which we have, except in an aggravated form. We have inflation; Eastern Europe has scarcity, and scarcity is, in many ways, the planned economy reality of the same phenomena. We have unemployment; Eastern Europe has an almost catastrophic under-employment queueing, hanging around and not having anything to do in one’s jobs, an underemployment which is, again, the planned economy equivalent.

Let me just raise the question here, which is quite relevant to the series in which I am talking. It is the question: “Could we force the East European countries to their knees?” Does the dependence which I have hinted at mean that if we wanted to, we could make things so bad in Eastern Europe that the regime simply could not survive? I am not sure that we could make them so bad that the regimes could not survive. Things are pretty bad anyway, and yet the regimes seem to survive. But I am sure that, if we wanted to, we could make things even worse in Eastern Europe even worse, much worse. And so, if one wants to use this particular weapon, one can use it. I am going to argue that one should not.

Now let me say a word about the other two categories which I have introduced, especially that of the newly industrialising countries. They are an interesting group of countries because actually their behaviour seems to be somewhat counterintuitive. They began to take off at the time at which the OECD countries and the COMECON countries ran into heavy weather. They began to develop economically in the 1970’s and they began to develop because they had the resources which others were lacking. Let us think of countries like Mexico, or like Nigeria, or like Indonesia to go into three different continents; countries which have certain resources — in these cases oil — and which at the same time have an infrastructure which enables them to make a certain amount of use of the resources which they have got. Resources by themselves, usually, are worth little. These countries which have resources and an infrastructure have gone through a decade in which they have developed in the strict sense of that word quite rapidly. Indeed, their take-off was so fast that this may well be one of the main reasons why they have, since then, run into difficulties. The take-off was exceedingly fast; they were supported by the Club of the Rich, by the countries of the West and by their banks. They obtained credit because they seemed to be a new market but the ambition of these countries to move forward economically was greater than their ability to do so. These countries, after a decade of enormous growth, find themselves in trouble. They may be bankrupt in the next ten years, and their bankruptcy may have some considerable effect on the economic structure of the world — in particular, on the banking system of the world. It is in these newly industrialising countries that the routes of instability in the economic system of the world are to be found and it is in these newly industrialising countries, in particular, that the great worries have their place which many of us have about the future of the banking system.

The final group of countries in this summary is the ODC’s: now this is a very big issue, and it is one where I feel hesitant to confine myself to just a few remarks although I have to do it in the context of my argument. There was never a chance that the poor countries could, in the foreseeable future, develop in a direction which would bring them anywhere near the standard of living and the economic output of the OECD countries. There probably was not a chance of the truly poor countries of the world, the countries without resources — indeed, the Indies, the Bangla Deshes, Africas south of the Sahara — would develop in the direction of the East European countries. If India has a stable population and five per cent growth per annum, it would not narrow the gap between GNP per capita in India and GNP per capita in Britain or in Germany significantly over the next fifty or, indeed, a hundred years. The notion of development has given many people false ideas about what is possible. They have even forgotten their arithmetic, their simple arithmetic of what five per cent per annum starting, say, from a base of per capita GNP per annum of $100 actually means in relation to countries which have a per capita GNP per annum of five thousand, six thousand or even ten thousand dollars. In other words, many people do not seem to have realised that it is virtually physically impossible in the next hundred years to see any of these countries get anywhere near the sort of life which we are accustomed to and which we know in other countries. In most of these countries economic growth chases population growth and not the other way round, that is to say in most of these countries the rate of population growth is still higher than the rate of economic growth, which means they are actually on average getting poorer. They are getting poorer to the point at which one has to suspect that the worst fears of the international organisations will come true. I was shocked, and still am, when I first heard Robert McNamara, when he was still President of the World Bank, say that there was a great danger that by the end of the century six hundred million people would die of starvation. I have a strange feeling that he may have spoken the truth. One has to add to the points which I have made that the increase in cost of energy has hit no-one harder than the truly less developed countries where the availability of energy in these countries is crucial and, at the same time, very little energy is available and what is available is exploited in ways which have other consequences which do further harm to these countries — like the Ganges or the island of Java, where there are virtually no trees left with all the consequences that has. Credit and aid to developing countries has declined in real terms. We here have one of the truly
horrible and truly hopeless parts of the structure of the economic world in which we are living.

I mentioned India — it belongs in this category. In an important respect, China does not belong into any of these categories: it is partly an ODC, and it is partly a NIC in that recent rulers have tried to get China on the road to economic and, in particular, industrial development. And China is a country which partly belongs to the COMECOM system in terms of its economic structure. China would require a separate lecture although it is highly relevant to the context which I am talking about.

Now what does all this mean? What does this rapid journey through the four great economic and social units of the world lead to? What consequences and conclusions can we draw from this journey? It means, and I will say this in an outspoken way, but I hope without arrogance, it means that the world economy is still essentially determined by what happens in the OECD countries. There is no getting away from the fact that it is what happens in the Club of the Rich that will influence the chances of a communist world and will influence the newly industrialising countries and, ultimately, the fate of the six hundred million to whom I have just referred. Resource countries — countries which have found oil or minerals — cannot actually bring the OECD countries to their knees. Yes, the first oil crisis was an important shock and meant an important increase in the cost of growth. Yes, the second oil crisis of 1979/80 was an even bigger shock for many OECD countries and has led to an even greater increase of prices. And yet the OECD countries will ultimately be able to deal with it and in any case, only if they are able to deal with it will there be any chance for the rest of the world to move forward economically. All over the world people dream of the sort of life which OECD countries have to offer. If which have found oil or minerals — cannot actually bring the OECD countries was an even bigger shock for many OECD countries and has led to an even greater increase of prices. And yet the OECD countries will ultimately be able to deal with it and in any case, only if they are able to deal with it will there be any chance for the rest of the world to move forward economically. All over the world people dream of the sort of life which OECD countries have to offer. If which have found oil or minerals — cannot actually bring the OECD countries to their knees.

What does this mean? No, the rapid journey through the four great economic and social units of the world lead to? What consequences and conclusions can we draw from this journey? It means, and I will say this in an outspoken way, but I hope without arrogance, it means that the world economy is still essentially determined by what happens in the OECD countries. There is no getting away from the fact that it is what happens in the Club of the Rich that will influence the chances of a communist world and will influence the newly industrialising countries and, ultimately, the fate of the six hundred million to whom I have just referred. Resource countries — countries which have found oil or minerals — cannot actually bring the OECD countries to their knees. Yes, the first oil crisis was an important shock and meant an important increase in the cost of growth. Yes, the second oil crisis of 1979/80 was an even bigger shock for many OECD countries and has led to an even greater increase of prices. And yet the OECD countries will ultimately be able to deal with it and in any case, only if they are able to deal with it will there be any chance for the rest of the world to move forward economically. All over the world people dream of the sort of life which OECD countries have to offer. If which have found oil or minerals — cannot actually bring the OECD countries to their knees.

Now let me move on from this to the political side of the picture, and let me have a brief look at the political developments in these four areas of the world. That will then lead me to the concluding sentences on the military balance. As one moves to glance at the political structure of these four groups of countries, one is tempted to say that, unfortunately, Marxists are wrong: politics is not simply a consequence of economic circumstances or conditions. It is just not true that economic strength of necessity brings with it political strength. It is certainly not true that economic preponderance, as the OECD countries have it, brings with it a kind of political preponderance which a strict Marxist analysis would lead one to believe would have to exist.

As we look at the OECD countries first we find that they are, on the whole, democracies. Are they stable democracies? I believe, on the whole, yes. There are two main questions which are posed for the democracies of the OECD world today: one is the vexed question of whether it is possible to maintain democratic institutions in the period of slow economic growth and, indeed, now an extended period of economic decline. Make no mistake — in Germany, for example, but also in the United States there is a much greater concern about the political effect of the new economic climate in which we are operating. The other question which the OECD countries will have to answer is whether they will continue to keep within their fold those countries at the margin which have recently become democracies or become democracies again, but in which democracy is still threatened. What, in other words, is the future of Portugal, of Spain, of Greece? Will there be other countries which will wish to join not only the OECD world, but the democratic countries of the OECD world? I am sure that the people of Poland, indeed the people of Czechoslovakia, the people of Hungary and many others would wish to choose a social, economic and political system which is similar to ours and this may even be true in parts of the Soviet Union.

Secondly, that great country, the Soviet Union, is going through one of the worst periods of its history in political terms. I think it is probably true to say that the Soviet Union has never been as grey, as oppressive, as lacking in political impetus as it is today. Many who used to form a political opposition which, however powerless it was, nevertheless had a certain influence on the political climate of the Soviet Union have left the country. Many more citizens of the Soviet Union have left the Soviet Union in recent years as most of us know. And those who are left seem to have despaired of the possibility of change — it is only at the margins of the Soviet Union, in the Baltic countries, in the Ukraine, arguably in the muslim parts of the south, that there are stirrings of change. Otherwise one feels that the Soviet Union is firmly controlled as a society which is not going anywhere, which is rigid, as rigid as its leadership.

I have long ceased to see the Soviet Union as a country which is dominated by an all-embracing ideology which includes the conquest of the world. I believe that the only way to analyse what happens in the Soviet Union is to look at the desire of its fairly rigid political class to use all the instruments at its disposal in order to maintain its power and it will accept whatever needs to be accepted in order to maintain this power but also use every force it can use if there are serious threats to it. Thus I do not think that the great dispute about Poland, which is so close to our hearts and minds, is a dispute about ideology — it is essentially about the ability of the Soviet Union to make sure that Poland remains a part of the Warsaw Pact, and a part which is likely to fight on the same side. The Soviet Union is a sort of political/military dictatorship. It is not a very stable political condition, but it is one which as we have seen can last for quite a long time. Does it involve expansion? Well, it has often been said that whatever an opportunity is offered, the Soviet Union will seize it, and I think that is probably true. But, on balance, I see no real indication of the Soviet Union...
wanting to add to its troubles by expanding into other parts of the world, and if anything the Afghan experience will have turned the mind of the Soviet leaders inward rather than outward. If I was responsible for British defence policy, I would undoubtedly make more negative assumptions. I think there can be no responsible defence policy which does not assume that those who have the power to do so will wish to expand, but in terms of political analysis I see no sign of this happening at the moment.

This takes me, thirdly, to the newly industrialising countries, and it may surprise you that I regard them as the real source of instability in the world in which we are living. They are internally much more unstable than either the OECD countries or the COMECON countries, and more unstable, also, than the true ODC's. They are unstable because experience shows that it is virtually impossible to bring about economic development fast without social upheavals which, in turn, lead to a continuation of power struggles, but which also lead to systematic violations of human rights which also lead, in other words, to the suppression of values for which the OECD countries stand. Nowhere is torture or other violations of human rights more widespread than in the NIC's — in the newly industrialising countries. Nowhere is the fundamental instability more evident than in these newly industrialising countries. And let me add that it is for this reason particularly worrying to watch the process of nuclear proliferation. Nuclear proliferation in most cases — not in all — means that these unstable newly industrialising countries become members of the Nuclear Club. In going nuclear they acquire weapons which would enable them, if such situations arise, to resolve some of their internal difficulties by external attacks.

I often feel that within the next fifty years or so we are going to see nuclear warfare. I have believed that this will be nuclear warfare between the Soviet Union and the United States. I have thought for quite a long time that the real danger is in proliferation to the kind of country which I have mentioned: unstable countries which have regional difficulties and domestic instability, a combination which is dangerous and vicious. In this sense the NIC's will give us enormous headaches, and in the world power game there will be almost a meaningless word and certainly a meaningless concept. But there is one great risk in the situation which I have tried to describe, one risk which I would regard as serious and one risk which may yet prove my prediction that there will not be a war between the Soviet Union and the United States wrong. On the whole I believe that the OECD countries, the NATO countries, and above all the United States of America are stable, will remain economically prosperous and will be able to move forward as stable and prosperous countries with the liberties which they cherish and their democratic institutions. In the Soviet Union, on the other hand, we increasingly see a strange and worrying contradiction, a contradiction between a serious economic decline and a military strength which remains enormous. This contradiction between a serious economic decline and enormous military strength is explosive, and it may yet lead to an explosion. It is for this reason that I have hinted earlier that it seems to me there is much to be said for helping the Soviet Union economically, or rather maintaining close economic relations with the countries of the COMECON. I do not see any Western interest in aggravating the explosive mixture of economic weakness and military strength in the East — I see very much on our part in an attempt to make sure that this explosive mixture is diffused to some extent.

So is there a balance of power? In economic terms, certainly not. There is one super power — the OECD countries. In political terms a balance of power would be the wrong way to describe it. There are several forces all over the world. In strictly military terms — well, I must leave that subject to the next speaker in this series. Admiral of the Fleet the Lord Hill-Norton: East-West Strategic Balance.

Professor Dahrendorf, formerly a West German Commissioner for the E.E.C. in Brussels, and assistant to the West German Foreign Minister, was Director of the London School of Economics 1962-1984. He has returned to West Germany and is a leader member in the Free Democrats political party.

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A cartoon appeared in 'The New Yorker' recently. On the archway of a market stall was written “Market of Ideas”; at the stall a house wife was turning a cabbage over in her hand. The cabbages were marked 'fresh insights' and the house wife was saying to the stallholder 'just how fresh are these insights?'

I have been asked to talk on one of the subjects which has occupied human thought for as long as human beings have tried to think — about the way they relate to one another, and how much freshness can there be in a subject as old as that? And yet of course, the issues of justice, both on the global scale and on the personal level are explosive: and poverty, hunger, oppression. In many parts of the world there is legitimate anger — a righteous indignation. And that is why the call for justice is one of the most potent cries in all the world.

It is not my intention to repeat that call or even to spell out particular instances of injustice which need remedying: we are all subjected to a great many sources of information and exaltation pointing out the injustices in our world. Nor do I intend a systematic exposition of Christian thought on the subject. But I shall explore some of the basic questions which I believe arise in practice and relate to one another, and how much freshness can there be in a subject like this, from the real agony which provides the setting for any such exploration.

Recently a Methodist minister from Bolivia, talking about the condition of the miners — the tin miners — in his country, exploded with a statement which has now become almost commonplace — 'what we are looking for is not aid; we don't want charity, we want justice'. Yet in the world of practical politics there has to be a trade-off between justice and participation.

The latest slogan circulating in the W.C.C. — (I better explain my attachment to the W.C.C. — I am a member of the central committee and I do chair one of the sub-units which tries to wrestle with these problems); is 'justice, peace and the integrity of all creation', an attempt to hold together in our thinking about economic development the political dimension — justice; the military dimension; and the scientific and industrial dimension as we think seriously about the kind of world in which we are trying to operate.

There is a danger in sloganising. Justice becomes a word on which people hang all sorts of hopes which may not stand much chance of being realised. It is a word around which a great deal of anger can gather, and can bring to the surface frustrated expectations. But equally, beware of loss of vision; beware of the danger of becoming complacent in the acceptance of present injustices; beware of being uncritical of the actual power structure in our world which administer injustice.

President Carter went, with a force which had not been seen among American Presidents before, for the issue of Human Rights in the Soviet Union; and this was one of the factors which I think led to the collapse of the policy of Détente between East and West. Serious questions arise as to how far you can press a power like the Soviet Union on the issue of Human Rights without losing things which are of vital importance in the international/political field. Or again one of the effects of the nuclear stale-mate between East and West is that it tends to lead to a political freeze in the rest of the world — not least in eastern Europe. It is easy to talk about justice and peace, less easy when one gets down to practical politics.

The World Council of Churches has tried other combinations. One of the slogans, current five years ago, was the phrase 'we are working for a just participatory and sustainable society'. Just — we can understand that; participatory — one in which people are involved and have a say in their own affairs; and a sustainable society — one which respects the resources of the earth and does not squander them in a particular generation, but which tries to look to the future and produce a world in which the resources will go on from generation to generation. Justice, participatory and sustainable, but again in practice there have to be trade-offs between them. Justice and participation fit together though in practice if you are going to administer justice some concentration of power is necessary which may lessen the degree of participation. Third World officials can become angry at the degree to which western countries talk about a sustainable society. They believe it is the west which squanders resources. Is sustainability a luxury at a time when people are dying? How far does sustainability involve a concentration of power as a means of implementing unpopular, long term, policies? Where does this leave participation?

There is a danger in sloganising. Justice becomes a word on which people hang all sorts of hopes which may not stand much chance of being realised. It is a word around which a great deal of anger can gather, and can bring to the surface resentments about the way in which different parts of the world have treated one another over the centuries. It can become just a peg on which you can hang all sorts of hopes which may not stand much chance of being realised. It is a word which a great deal of anger can gather, and can bring to the surface resentment about the way in which different parts of the world have treated one another over the centuries. It can become just a peg on which you can hang almost anything, rather like, if I may dare to say so, speeches by President Reagan in which he has given superb examples of how to generate loyalty and enthusiasm without saying anything. So beware: beware of large abstractions about justice and peace when there are many concrete injustices which could be remedied. Beware too of utopianism — perfect justice cannot be obtained in a sinful world. And the trouble about utopianism is that it breeds false hopes and frustrated expectations. But equally, beware of loss of vision; beware of the danger of becoming complacent in the acceptance of present injustices; beware of being uncritical of the actual power structure in our world which administer injustice.
We need a balance between vision and the realities of practical politics — and faith which can enable us to bridge that kind of gap. It is the hope and the expectancy that God is at work in his world, that justice is part of God’s kingdom, and that therefore we must not set limits upon what human beings might do in the power of God. We must not let our imaginations shrink down to the realm of practical possibilities. Nor must we be seduced by political programmes into thinking that it is these which are going to solve the world’s problems. We have to wrestle constantly with difficult and delicate questions about the relationship between religious insight and the actual promotion of particular political answers. It is delicate because it can easily spill over into a vicious link-up between theological and political commitment.

There are many examples in the world of where that vicious combination between theological conviction and political conviction reinforces another one and makes the political problems insoluble. The Middle East is a classic example of this, and when three years ago I had the privilege of travelling around the Middle East and meeting many religious leaders and political leaders, the enduring impression that came to me was that the political problems of the Middle East are insoluble unless they are de-coupled from religion. The same is true of Northern Ireland where a good deal of the de-coupling is already happening.

Last week we have seen the same problem in India. At times the risk has to be taken — hence liberation theology, in which political expression is given to theological views which are themselves hammered out within the political context. This is acceptable in the struggle for freedom. It is when you have power that the combination becomes dangerous. I suspect that this is something with which your own Church is currently wrestling. What are the consequences of allowing this kind of coupling to take place?

So much for abstractions. I now turn to the context of justice and begin very concretely with the miners strike. Think of three cases. First: imagine that you are a South Wales miner in a valley where all the pits have either been closed or are about to be closed, in a part of the country where there is no prospect of new industry because the communications are bad. You are told that there is mining work elsewhere — if you move your home you will have to sell your house at a huge loss because others are trying to sell their houses too; nobody wants to live in your valley. You have a sense of injustice that you should suffer in the interests of the general efficiency of the nation and the rationalization of the coal industry. Secondly: you are a tax payer, you work extremely hard, you pay what you think are unjust taxes, much of which goes to subsidise unprofitable mines. You feel deep resentment that some people live in protected communities and unjust rules. Obviously a just rule must apply to everybody. And I think you would find that the rules which you decided were just were ones which actually helped to build up a sense of community. The rule which is accepted by you as just tends also to be accepted when you fall foul of it. If you feel rules are unjust, then you do not accept the punishment. A headmaster can administer just rules fairly, and rules accepted in a community as just enable us to identify ourselves with them; indeed we may even have had a share in making them and you are much more ready to accept rules which you have made yourself when they go against you. This example links with my earlier remarks about the relationship between justice and participation.

If we feel we belong, then we can work together for what all perceive to be just. The key element here is the notion of the common good: the good of the individual and the good of the whole community are inextricably linked; it is only in a community that individuals can flourish. If a school is going wrong, boys are disobeying rules or the rules are felt to be unjust, then individuals suffer as well as the community. Communities exist for individuals to flourish and to attain their own reasonable objectives. This is quite a different model: a dynamic model of a community in which the good of all is related to the good of each. They may at times be in conflict but they are not fundamentally and always in
conflict. We are members — one of another; we bear one another's burdens; one suffers, all suffer.

Sometimes we use the language of rights, that is, setting up markers about where particularly important interests are at stake: — the right to life; the right to health care; the right to freedom of speech. It is from this community caring for the interests of all that we can look again at the question of entitlement and what I want to suggest to you is that our entitlement, what we own, is that part of a common good for which we as individuals bear responsibility. This may take various forms: it may be land which is part of a common stock of land. We recognise that what is done with land, even though land is private ownership, affects everybody, and so we have laws prescribing what you can and cannot do on what you might regard as your own land. Money makes no sense at all outside a community, because money is precisely the means of exchange within a community, and the money that you own is that bit of power which has been given to you, or to the group to which you belong, and which you can use with all sorts of social consequences, good and bad. Your entitlement is thus the other side of the coin of your responsibility. From a Christian prospective the whole business of entitlement transforms itself into the concept of stewardship. What we believe we have is not ours with an absolute title, but is held by us, first from God and secondly in trust for the community among whom we live.

Or again, starting from this notion of the community, we can think about just distribution in a different way. Individual interests must be cared for within the interests of a common good, and that means acknowledging real differences between people. Below a certain level of need, equality has to be the sole criterion; if people are starving then they have got to be fed; equality here is the operative factor — it must be. But above that level equality is not the sole criterion; all sorts of other criteria operate as to how we share the common good; the role we have in society; our capacity as people; the degree to which we have given ourselves to the service of the community; the degree to which we are prepared to take risks. All these factors operate. In any society which gives due place to the individual, distribution on that sort of model seems to make good, and, I believe Christian sense.

On this model, with entitlement interpreted as stewardship, and distribution as endeavouring to so use the goods of society that people with their different capacities and outlooks, and wants and needs, can flourish — we begin to see that these two things are not the opposites which originally I suggested. The aim is the best use of gifts and resources so that all are stimulated and encouraged to develop their full capacity. This approach can be a help in the actual business of setting practical goals.

The sort of vision of a just society which I have been trying to spell out, can be translated into different political programmes, and it is important to see that it is first and foremost a moral vision before it is a political vision; in other words the moral demands of stewardship, of using we have got responsibly; the moral demand of just distribution; of developing peoples’ capacities in a responsible way. This demand applies as much to individuals and groups as to the State, and one of the problems in our society is that we want the State to do all this for us. What I am suggesting is that it does not have to be a matter of State coercion, and that the higher in general moral standards of society, the broader its vision, the greater freedom we can in fact have from State control. We see a proliferation of complex laws, and this is one of the symptoms of a loss of sensitivity to this notion of the public good; more and more we have to be told what to do by the law, rather than doing it because we see spontaneously that this is the right thing to do. We must stress the moral basis of the common good but we also have to ask how wide should be our concern; and how do we balance distant responsibilities, starvation on the other side of the world, against near ones, the duty to care for people who depend on us. And this of course leads to the question asked in the New Testament — 'who is my neighbour'. In Britain there is a tendency for the British people to become more hostile to foreigners the more we try to become an egalitarian society among ourselves; we have a health service, but we are reluctant when overseas people who actually want to use our health service — exploiting our goods — wish to share it with us. Or take the legislation about overseas students in universities. More obviously, can one talk about the common good of the world? Is there enough common bond between different states to make the notion of international justice and global good plausible? I believe Christians have to say, yes. We assert it on the basis of our common humanity, on the basis of the love of God for all; but we also have to recognise that it is difficult to give it effective political expression, and that is why the Brandt Report ran into such political difficulties. But I am going to leave what I have to say there because, I gather that in your next lecture, you will be moving into that area.
HUMANITARIAN ISSUES IN TIMES OF MAN-MADE AND NATURAL DISASTERS

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Formerly Director, Oxfam 
16 November 1984

One preliminary remark I want to make is that despite increased suffering in the world there is much activity and achievement for which we can be grateful. Every one of us in this hall should feel a sense of privilege that it has been during our time that mankind has abolished smallpox from the human condition. Here was a scourge which disfigured millions of people every year bringing death and suffering to countless families from time immemorial, yet the World Health Organisation aided by all types of people, unnamed heroes in governments, churches, hospitals and among social workers and voluntary agencies, combined to confront and ultimately vanquish this particular disease; never again need any human suffer from smallpox. There has also been significant success on a more limited scale. Nicaragua, which features almost daily in the news, brought its people from a 10 per cent literacy level to over 70 per cent in three years following the overthrow of the corrupt Somoza regime. In the field of the environment and ecology, South Korea has carried out a successful tree-planting scheme which has secured her top soil and hence her agricultural base for decades to come. India is becoming close to self sufficient, at least statistically in food production; Europe and North America have stabilized their success on a more limited scale. Nicaragua, which features almost daily in the news, brought its people from a 10 per cent literacy level to over 70 per cent in three years following the overthrow of the corrupt Somoza regime. In the field of the environment and ecology, South Korea has carried out a successful tree-planting scheme which has secured her top soil and hence her agricultural base for decades to come. India is becoming close to self sufficient, at least statistically in food production; Europe and North America have stabilized their success on a more limited scale.

It is against this background that three areas of humanitarian concern formed the basis of the work of my commission, but first let me say something about the background to the commission itself. It was an initiative by Crown Prince Hasan of Jordan, among many others. It was felt that following the Brandt and the Palmay reports, the first of which dealt with global, social and economic matters and the second which looked at the problems of disarmament; consideration should now be given to some of the key humanitarian issues confronting the world. Could we identify gaps in the existing framework of humanitarian law and practices and at the same time be practical and concrete so as to make suggestions which would alleviate suffering in specific instances and at other points endeavour to tackle some of the basic sources of suffering as against alleviating the symptoms. Our commission is balanced between north and south and our strategy is to try to influence the United Nations and governments on the one side, and the public opinion on the other through working papers and reports so as to create a ground swell of public opinion in favour of humanitarianism and thus prepare the way hopefully for what we call a new humanitarianism order.

The substance of our investigation is under three main headings. The first is concerned with the establishment of what we call humanitarian norms, moral values in areas of conflict, war and violence. It is clear that the system, which the world evolved in the post-war years with the U.N. on the one side and the International Committee of the Red Cross on the other, is now inadequate to meet the needs of human suffering arising out of conflict. Sometimes when suffering is at its greatest the machinery we created in the fifties and sixties is least able to make an effective response — Polpot’s Cambodia, General Amin’s Uganda, today’s central America spring immediately to mind. Therefore, through a group of eminent lawyers, across all the main cultural streams of the globe, we are trying to establish cultural streams which make up the global community: the West, Soviets, Islam, China. We are confident this is possible. A small number of such norms, once agreed and defined, could then be written into a declaration or a code of conduct, which among other possibilities would be used in military and police training academies as to how soldiers and policemen should behave, when operational, and in the training of politicians as well as U.N. and other specialists. This will be a process complementary to the existing corpus of law — the Geneva Conventions and protocols, the Hague convention.

The second area of work is concerned primarily with the victims of the situation I have just outlined, what we call innocent victims and unprotected persons such as the uprooted, the dispossessed and the refugee. Such persons as the disappeared and the displaced, children bearing arms, slave labour, statelessness, child prostitution on the one hand and mass-exodus and the plight of indigenous populations struggling for survival on the other. A number of categories of work have emerged: first there are acute situations of human suffering about which virtually nothing has been done so far by any humanitarian agency. The most clear cut of these relates to the phenomenon of what we call infanticide. This is a practice whereby, for cultural or social reasons, parents decide to kill their child at birth or during the first twelve months of life. In the past this frequently worked against the female child and to the advantage of the male child who has the potential, it is thought, of being a worker and a wage earner. In such societies the practice has become well organised and, socially speaking, of little consequence. In China, for example, when the parents, or sometimes it is the grandparents, decide that an unborn child is not wanted, then it is the mother’s duty, immediately the child is born and the umbilical cord is cut, to kick the baby off the bottom of the bed onto a special stone slab. Death is instantaneous or if not, the child is left until he/she is dead. In some societies the new born child is smothered, in others it is abandoned to the elements or to the jungle. This practice is a highly sensitive culture-bond phenomenon and, as with female circumcision, needs a sensitive and careful approach if it is to be changed (we should note in passing that there appears to be evidence that infanticide in Europe is on the increase, perhaps as a reflection of mounting unemployment and social deprivation). Neither UNICEF nor any of the children’s voluntary agencies had this difficult and sensitive subject on their agenda.

Secondly there are areas of human suffering about which new rules or
approaches need to be devised. One of these, as I have implied, concerns the protection of the child. Child soldiers below the age of ten are by no means limited to the conflict between Iraq and Iran. In Cambodia during the years of Polpot children were used on both sides; in the war of liberation which ended Poodooa into Zimbabwe children were actively used in guerrilla movement, and in the various wars which have taken place today in Central America the same is equally true. Indeed, when you examine the problems facing children in world society, one cannot help but wonder how the family managed to survive at all.

Thirdly, there are a range of issues in respect of unprotected persons where there is a clear need for rethinking and updating. The plight of many of the indigenous populations in the world, from those in Vietnam to the Amara Indians in Brazil are typical of this category. Many of these groups are being threatened by their own governments working closely with multinational companies who wish to exploit their environment, and there is a need, therefore, for constant updating the laws which govern what may or may not be done in these instances and a better appreciation of how human rights legislation and practice might be more effectively extended to prevent not only their suffering but in many cases their actual demise.

It will be clear from these two categories, humanitarian law in areas of conflict and the unprotected victims of that situation, that these are part of a complete whole. However, the commission has felt constrained to add to its agenda a third area of suffering which arises essentially from those disasters which are the product of fundamental changes in the environment or the ecology. We used to call these natural disasters but as a recent Swedish Red Cross report argues such disasters are caused more often by man than by nature or by God. It is man’s inability to live in harmony with nature, to strike a balance with his environment which either leads to extensive catastrophe or exacerbates disasters which lurk within nature. The current debate in our own country about acid rain is a classic example of this category. Perhaps the single most significant area of suffering in the world still derives from the fact that five hundred million people continue to go hungry each day, even though we have the capacity adequately to feed the world’s population, and indeed up to four times the world’s present population. An FAL report issued in 1984 points out that the productive power of soil and water is not the only factor within this equation. Food is produced but as we now discover in Ethiopia it still has to be produced in the U.S.A. and we would have to look to Canada to supply the food for the entire world. As America produces 55% of the world’s grain the effects of this on every other country in the world would be cataclysmic. In addition, 40% of the developing world’s farmers depend upon the sponge-like effect of the rain forests which trap the monsoon rains, trap the water, hold it and then let it out through their rivers, streams and lakes and tributaries, slowly and in a way that is essential to the irrigation of farmland downstream. If the forest went, 40% of the world’s farmers would be lost.

Tropical forests are important. First they have a great deal to do with climate and weather patterns. For example, if the Amazon forest was destroyed then almost certainly the great food production picture of North America, the bread basket of the world — would change; food would cease to be able to be produced in the U.S.A. and we would have to look to Canada to supply the food for the entire world. As America produces 55% of the world’s grain the effects of this on every other country in the world would be cataclysmic. In addition, 40% of the developing world’s farmers depend upon the sponge-like effect of the rain forests which trap the monsoon rains, trap the water, hold it and then let it out through their rivers, streams and lakes and tributaries, slowly and in a way that is essential to the irrigation of farmland downstream. If the forest went, 40% of the world’s farmers would be lost.

Tropical forests are also important to the security of future generations principally because of their vast reserves of genetic resources. Plants, trees, insects, fungi and the like hold secrets essential to the development of future food security, to methods of contraception and respect of family planning, and even oil energy. It has taken nature millions of years to evolve this cornucopia — we can destroy it before the end of the century. Remnants of the Congo and the Amazon basin may survive because of their size, but even those are under enormous pressure and assault.

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Thirdly, we are considering how the traditional wisdom accumulated over many centuries of experience by tribes and communities which have managed to survive in some of the world’s toughest environments, might be preserved for future use. Many groups who we might arrogantly call primitive, have discovered all kinds of survival techniques, particularly relating to food and medicine, and as the development process overtakes their communities, that expertise could be lost forever. As with the genetic material hidden in the
tropical forests, we never know when this knowledge might be of critical importance to the generations of the future, and so we must analyse and preserve that wisdom now before it is lost and it is too late.

Fourthly, modern agriculture has developed in North America and Europe on the basis of high energy inputs — tractors, fertilisers, pesticides, crop-spraying aircraft. This is the model which is promoted through the World Bank and U.N. agencies in the third world; and yet the majority of people in those countries are landless; small farmers possessing less than five acres of land and no cash resources to spend on fertilisers or irrigation projects. How appropriate is the northern model to the third world? The need of the peasant farmer is first to feed his family and secondly to spread his risks; the need of the modern farmer in the north is to make profits out of his land. Can these two be reconciled? What alternative exists?

Finally it is clear that the famine is still going to be a condition which hits certain communities for the foreseeable future and we recognise therefore that an early warning system is necessary. Current systems are less than adequate. On the one hand we have satellite technology, which is in its infancy and not adequate for our needs; satellites cannot tell the difference between shades of green, they cannot know therefore whether a crop is growing or dying; satellites with for military or political purpose. Secondly, we have the FAO Early Warning System. That is based upon two unknown factors: estimates of population, estimates of food production. Often those estimates are calculated but the infant bureaucracies in newly emerging countries have neither the skill nor the resources to purge their data of inaccuracies.

The world is moving through perilous times; in particular the science of warfare has changed beyond all recognition since we discovered how to release the energy from the atom. Albert Einstein, contemplating the new atomic era which he had done so much to make possible, wrote with prescience: "When we release the energy from the atom everything changed except our way of thinking, and because of that we drift towards unparalleled disaster. We shall require a substantially new manner of thinking if mankind is to survive".

As we move towards the end of this century, that new manner of thinking has still to be agreed. It represents the fundamental challenge to your generation. What is needed is a revolution in terms of the intellectual framework within which to operate and within which to make more discoveries or invent new artefacts. The old framework of enlightenment has outlived its purpose; a new wholistic framework has to be created in which people and their environment are in harmony and balance. A new humanity has to be forged, based on human solidarity on the one side and a clear recognition of our dependency upon nature on the other. Much is at stake, and the challenge which confronts all of us is unequivocal.

QUESTIONS: OVER-Population and POPULATION control

I don't think there is a straight answer. Africa is the one continent in which population is expanding; Kenya has the highest fertility rate in the world at 3.9. It is undoubtedly a major factor in the economic and ecological collapse of that continent. I did an analysis before I finished with Oxfam with what are called family planning clinics. Without exception whatever has been done, whether it was by the church or by the U.N. agencies, or by other agencies like Oxfam, was geared to indoctrinating the women, and yet in that society it is the men who make all the decisions and who wish to demonstrate their virility by scattering their seed wherever they can. And so the whole programme right across the board was really without effective use. The most grossly overpopulated countries of the world are not India or Africa but the United Kingdom, Holland and Japan. You cannot talk about family planning in some isolated vacuum — the distribution of pills, or condoms, or contraceptives; it is an irrelevant concept. The evidence of our own country and the whole of the western world is that it is the development of the community in economic terms which ultimately leads to a decrease in family size.

QUESTION: SPONTANEOUS UPSURGE OF COMPASSION

It is extremely important, particularly in the western world, to keep alive what we used to call guilt: in our consciences we should be deeply troubled about human suffering and there should be a spontaneous welling-up of compassion and emotion to help another in trouble. If that feeling, that innate emotional experience, begins to wither and die as it does under the pressure of materialism, then what we call civilization has lost something immensely important. Now where you channel that outburst of indignation or expression of guilt or anger or resentment, and how you use it is another matter. If we can wear our Oxfam hat — one of the things which make me sure about the strength of this country is that there is amongst ordinary people a deep well of compassion that runs right back onto our medieval Christian roots. It is precious to the stability and future of this country. Allow that to die and you have lost one of the most precious assets this country has.

QUESTION: VALUE TO THE WORLD OF THE UNITED NATIONS

Living in Geneva I am full of gloom as to the effectiveness of the U.N. It is in many ways a corrupt institution, not of use, but of human creativity, human energy, idealism, commitment. Many go into the U.N. system, and find themselves crushed and crippled, hiding behind mountains of paper work, arguing the key issues of the day in political terms. Russia v America; Arab v Jew; Islam v Christian; these are the three issues which come into everything that is debated. Soil losses in Ethiopia? Ethiopia is marxist and the debate becomes marxism v western Christianity. Since 1945 there have been one hundred and fifty-five wars on this planet, nearly all in the third world. Jaw-jaw is better than war war, and as yet we have found nothing better than the U.N. I was speaking in Madrid only last week about the collapse of Africa. Africa is in massive decline and the consequences in terms of raw materials for the western world, in terms of the servicing of debt, and upon the financial institutions of the world will be immense. Last year 24 African countries appealed for food aid, this year 33 have already asked for food aid. Last year in Africa two and a half million children/infants died of starvation or malnutrition; this year five million, next year the projected number is ten to twelve million children. With the magnitude and size of that one single issue, there must be a world forum in which to debate, and to try to restructure economics and trade agreements so that Africa in this instance has a chance to survive. We must continue to work with the U.N. to try and resolve the issues through its machinery — inadequate as it is.
QUESTION: APPROPRIATE TECHNOLOGY

The important part is the first — appropriate not technology; there are two examples: at Oxfam we had been invited to see whether for the Sudan we could do anything about the laboured job women have of pounding maize with an immense pessel and mortar, really almost a tree trunk bashing down onto corn and grain, to make their basic staple food. It occupies between six and eight hours in every twenty-four for the women. We thought about using the concept of the bicycle in some way to take the effort and energy out of this work. A man could do it and get rid of the job early in the morning. We got our bicycle contraption to an appropriate technological state; the seat, the handlebars, the whole design of the machine exactly right, and it was a total failure when we took it out to the Sudan for two reasons. When we got it there the men said this was women’s work, and they would not demean or degrade themselves by doing a job that women have to do. So we turned to the women, and the women said they could not use that machine because under the Moslem culture they cannot sit astride a camel or a donkey or a horse. They could not divide their legs because with the sex morals of the community they could not sit astride a bicycle.

One of the simplest pieces of technology is the village pump. And about eight years ago UNICEF put a quarter of a million of these into a quarter of a million Indian villages. It seemed a marvellous thing to do — what could be more charitable or humane than to enable people for the first time to have clean clear water; something like 70% of illnesses in the third world are what we call water-borne diseases; water acts to transmit sickness, it carries disease and bugs wherever it goes, and so this was an act of great humanitarian charity. Within the year 90% of these were not being used. When they go wrong with constant usage, you have to open the top off and change the flange, which creates a vacuum and sucks the water up and makes the whole thing operate. When Indian people opened this and got the flange they found, as you might expect that it was a leather flange. They are vegetarian and leather is unclean so they could not use the pump.

What you have to find is some simple piece of technology but something that is socially and culturally appropriate.

QUESTION: ETHIOPIAN FAMINE

There is an interesting piece of research under way at the London School of Hygiene and Tropical Medicine concerning the causes and course of famine. We have on the whole the wrong concept about famine. We tend to think of a famine coming after years of plenty. Now famines tend to start in small pockets, small geographical areas where people can normally survive without grain for upwards of eight, ten and twelve years. Parts of the Horn of Africa have not had rain for twelve years, and people survive because they go through certain thresholds of survival. In years one and two they sell off their livestock, ultimately their draft oxen, because cattle and livestock are eating what humans could survive on. By years four and five they are beginning to sell off their labour, in terms of the men and the boys, who go further and further afield looking for work. By year six they are selling their household goods and shackles. By years seven and eight, they are selling their personal jewellery and tragically the last thing they sell are their weapons. And only at that juncture do
COMMUNITY NOTES

OFFICIALS OF THE MONASTERY

Father Abbot: Fr Patrick Barry
Father Prior: Fr Sigebert D’Arcy
Father Subprior: Fr Cyril Brooks
Novicemaster: Fr Aelred Burrows
Junior Master: Fr Benet Perceval
Delegate to General Chapter: Fr Benet Perceval
Oblate Master: Fr Columba Cary-Elwes
Director of Vocations: Fr Cyril Brooks
Guestmaster: Fr Vincent Wace
Infirmarian: Fr Gervase Knowles
Procurator: Fr Michael Phillips
Librarian: Br Terence Richardson
Choir Master: Br Alexander McCabe
Estate Manager: Fr Edgar Miller
Warden of the Grange: Fr Geoffrey Lynch
Warden of Redcar Farm: Fr Gregory Caroll
Fr Julian is Chaplain to the domestic staff at Ampleforth as well as Chaplain to Howsham School.

Local Parishes

Ampleforth Fr Kieran Corcoran
Gilling East Fr Bonaventure Knollys
Kirbymoorside and Helmsley Fr Edmund Hatton (also Vicar for Religious in the Diocese)
Oswaldkirk Fr Gregory Carroll

Ampleforth Parishes

Bamber Bridge Fr Leonard Jackson
Fr Damian Webb
Fr Ian Petit
Fr Peter James
Brindle Fr Thomas Loughlin
Fr Raymund Davies

St Mary’s Brownedge, Bamber Bridge, Preston PR5 6SP
Tel: 0772 35168

St Mary’s, Warrington Fr Edmund FitzSimons
Fr Maurus Green

Warwick Bridge Fr Francis Vidal

Workington Fr John Macauley
Fr Piers Grant-Ferris

Cardiff Fr Kevin Mason
Fr Aidan Cunningham
Fr Laurence Bévenot
Fr Aelred Perring
Fr Lawrence Kilcourse

Easingwold/RAF Linton Fr Osmund Jackson
Fr Anselm Cramer

Knaresborough Fr Theodore Young

Leyland Abbot Ambrose Griffiths
Fr Wilfrid Mackenzie
Fr Kenneth Brennan
Fr Justin Caldwell
Fr Jonathan Cotton

Liverpool: Fr Benedict Webb
Fr Henry King
Fr Martin Haigh

Lostock Hall Fr Rupert Everest

Parbold Fr Herbert O’Brien

St Benedict’s, Warrington Fr Augustine Measures
Fr Gregory O’Brien

St Mary’s, Warrington Fr Christopher Topping
Fr Edmund FitzSimons
Fr Maurus Green

Our Lady and St Wilfrid, Warwick Bridge, Carlisle, Cumbria CA4 8RL
Tel: 0228 60273

Our Lady, Star of the Sea, Banklands, Workington, Cumbria CA14 3EP
Tel: 0900 2114

St John’s Priory, Talbot St., Canton, Cardiff CF1 9BX. Tel: 0222 30492
St Mary’s, 25 Bond End, Knaresborough, Yorks. HG5 9AW
Tel: 0423 862 388
St Mary’s, Long Street, Easingwold, York YO6 3JB. Tel: 0347 21295
St John, St Martin’s School

Our Lady of Lourdes and Gerard Majella, Brownedge Rd., Lostock Hall, Preston. Tel: 0772 35387

Our Lady and All Saints, Lancaster Lane, Parbold, Wigan WN8 7HS
Tel: 025 76 3248

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Fr Aelred Graham
1907 – 1984

Fr Aelred was born in Liverpool on 15 September 1907 and went to school at St Edward’s College Liverpool. As he makes clear in a chapter on his personal life in “The End of Religion”, the love of study which later became dominant had not at that time developed. He persuaded his parents against their inclination to allow him to leave school at the age of 16 and he followed in the steps of his father who was a merchant in the Cotton Exchange. He worked in Insurance and Cotton for six years. This introduction to business left no observable mark on him, but they were not wasted years. By the age of 18 he had read the whole of Shakespeare and combined the reading of Kant and Hegel with the study of apologetics for the Catholic Evidence Guild. It was an unusual combination of interests in those days.

In 1930, attracted to the Benedictine life through our parish fathers in Liverpool, he received the Benedictine habit at Ampleforth. He made his solemn profession in 1934 and was ordained priest in 1938. In the monastery, when he emerged from the novitiate, he quickly developed that dedication to reading and study which determined his life. It was then that what he regarded the lost ground of his education “was rather more than made up”. From 1933 to 1937 he
was at St Benet’s Hall studying theology at Blackfriars. The title he chose for the dissertation which won him the STL was: “An inquiry into the origins and nature of the gift of wisdom”. It was an enquiry which was not completed for him as he finished this impeccably Thomistic dissertation. The title provided the keynote for his life of study, and the enquiry continued beyond the bounds he had originally anticipated.

After Oxford Fr Aelred returned to Ampleforth and began to do some teaching in the school. Although he enjoyed this is it was not his principal concern. He caused some astonishment by publishing his first book “The Love of God” in 1939 — a year after his ordination. It was not exactly what was expected of a young monk in those days but Fr Aelred was undeterred by and also enjoyed some of the local comments — including an enquiry from one of his pupils in the school about who was going to buy the film rights.

In 1940 he began to teach Dogmatic Theology at Ampleforth to the young monks preparing for the priesthood and he was also made parish priest of Ampleforth Village. The latter gave him some scope for pastoral work, which he greatly appreciated and after the war he produced plans for a new church in the village which were later abandoned.

In 1951 Fr Aelred was appointed by Abbot Byrne, as President of the English Benedictine Congregation, to be Prior of Portsmouth Priory in Rhode Island in USA. This Priory, which was to become an Abbey in 1969, had been founded, like Washington and St Louis, by the English Congregation and still remains a member of it. He was appointed Prior for 8 years and in 1959 was elected by the community there for a further 8 years. This for the next 16 years he was the ruling superior of this community. A separate memoir will be published in the next issue of the Journal written by a member of that community and covering that period of his life in America.

Fr Aelred retired from his position at Portsmouth in 1967 and thus reverted to his status as a member of the Ampleforth community. He was accorded the honorary title of Cathedral Prior of Chester (which was later changed to Winchester) in recognition of the notable success of his work in America.

The preoccupations of all this work never deflected him from what he once described as: “my favourite hobby — saying what I think in print”. Apart from numerous articles he continued to publish books both before he went to America and at Portsmouth: in 1943 The Final Victory, in 1947 The Christ of Catholicism, in 1948 The Church on Earth, These were before he left for America. Then followed: Catholicism and the World Today 1952, The Person and Teaching of Our Lord Jesus Christ 1953, Christian Thought and Action 1958, Zen Catholicism 1963. The last title reflects the development of his interest in eastern religions, and especially Buddhism, while he was in America.

On his retirement from Portsmouth his publisher financed a year’s travel in the east to study some of the eastern religions which interested him. During this tour in November 1967 he was proud of being the first Benedictine to be received in audience by the Dalai Lama in India. The result of this year of enquiry was the publication of Conversations Christian and Buddhist in 1968.

Towards the end of 1968 Fr Aelred returned to Ampleforth where he continued his study and writing without any further distractions from holding office. He published The End of Religion in 1971 and his last book Contemplative Christianity in 1974. In health Fr Aelred had never looked robust and from his days at Oxford had suffered a number of crises which were undoubtedly due to overwork but passed quickly. In 1971 on a visit to America he was taken ill and had to go to hospital. After his return to Ampleforth he had an attack of shingles, the effects of which were prolonged. There were other ailments including heart trouble and gradually he began to decline and become weaker and less capable of activity.

One episode before Fr Aelred left for America has not been mentioned. In 1949 he published a remarkable Leader in The Times. The authorship of the Leader remained unknown while a very distinguished correspondence continued in The Times for two months. The Leader and correspondence were later published separately under the title Catholicism Today. The theme of the article was that it was time for the Catholic Church to make some moves towards ecumenism. “The Polemics of the Counter Reformation are felt to have outlasted their usefulness to a society demanding not the dubious stimulants of sectarian controversy but a fundamental re-Christianisation.” Although there were some Catholics who in the course of the correspondence welcomed the idea of dialogue and co-operation, the idea at that time seemed to some adventurous to the point of folly. In correspondence one Catholic bishop explained patiently why it was not possible for a Catholic and non-Catholic to say the Lord’s Prayer together. The ideas which Fr Aelred argued would now be taken as commonplace, in 1949 they were far ahead of the time. His identity as writer of the original article remained unknown except to a few.It is interesting to speculate whether he might have become a leading ecumenist in this country, if he had not shortly afterwards gone to America. There his interests gradually turned towards the east.

No attempt can be made here to assess the absorbing interest of Fr Aelred’s thought and writing in his latter years, namely the relationship between Christianity and eastern religions. Those who read his books — particularly the last two — should remember that he never claimed to be expressing anything other than a personal view in the exploratory manner he had made his own. As he looked towards the east he was looking for convergence and he found also new inspiration from what he learned of eastern mysticism. He did not think that any conflict with the fundamental meaning of Christianity was involved when he described true religion as “An attitude or life-style based on the conviction that one’s individual ego needs to undergo a transformation whereby we become our authentic selves by being brought into harmony with pure Existence.” His approach may certainly be regarded as syncretistic and was often controversial, but there was a certain freedom and detachment in his writing. He was seeking wisdom himself, wherever it might be found and he demanded not agreement from others but that they also might seek as he did.

Study, reading and writing what he thought were central to Fr Aelred’s life. His reading was wide and eclectic and he managed to combine all his reading and study with pastoral work and quite heavy responsibilities. Somehow he managed also to find time for friendship, which at every stage of his life meant a lot to him. He always had a strong rapport with the young particularly those who responded to his stimulating and often provocative talk. Most of the stories against him were safely from oblivion, because it was he who recounted them with guls of laughter. He was happy in his vocation as a Benedictine and grateful, as he often said, for the kindness and tolerance that had been shown...
Fr Aelred's last illness was slow in its development so that it was only gradually that his physical powers slipped away. He became dependent on medication and suffered much more over a prolonged period than one might have thought, for in his good moments he remained very much himself. He resisted hospital investigation or any exceptional interventions to postpone the approach of death. He made it very clear that he wanted to die in his monastery. He was deeply grateful for the nursing provided by the infirmarians and Miss Houlihan; he became increasingly dependent upon this help. In the summer of last year he seemed to rally and became slightly better. When the Dalai Lama visited Ampleforth on 26 June, he went specially to see Fr Aelred in his room; this Fr Aelred recognised as a quite exceptional honour. They exchanged gifts and spent some time on conversation. The visit was a very special occasion which gave the greatest pleasure to Fr Aelred for he felt that they understood each other. In the weeks after that there did not seem to be any significant change until the evening of 12 August, when he was clearly suffering more than usual. The doctor came, but there was little he could do and Fr Aelred died early in the morning of the 13th with two of his brethren present and praying for him.

N.P.B.

By temperament he was not an optimist and he was inclined to give expression in memorable terms, which often became enshrined in local folklore, to the gloomier side of life. It was the more impressive that this did not diminish his notable generosity and readiness to help wherever he was asked. He assisted with the CCF and throughout his teaching years he was in charge of the theatre, first with Fr James and then with Fr Kevin. He could claim credit for many memorable productions in the theatre.

It was a tribute to Fr Robert's standing in the community and to his ability that Abbot Herbert in November 1954 sent him with Fr Richard Wright to St Louis. The possibility of a foundation there was under consideration and they were sent to investigate and report to the community. Their report provided a strong lead which led to a decision in favour and Fr Robert always retained an affection for and interest in the new foundation in St Louis.

In 1952 he had left teaching to become assistant Procurator to Fr Terence and in 1957 he was appointed Procurator. His abilities were extended further and his gift for administration soon became apparent. He had no easy introduction, for he took over just as the building of the Abbey Church was beginning. The job of Procurator is enough without that sort of thing, but he quickly showed that he was quite equal to dealing with the complexities and taking the responsibility involved. The responsibility was considerable because the contract originally signed was for a very truncated version of the nave alone. Gradually as the building progressed and the appeal succeeded he had to extend the contract step by step and monitor the cash flow as well as the planning and building. Again and again he showed imagination and drive in pushing the work.
forward; there was no pessimism in his attitude here. He always attributed the successful completion of the Church to the generosity of our benefactors; this was true, but Fr Robert's contribution at many vital turning points was crucial.

In the years after the building of the Church, which had been so taxing for him, Fr Robert began to think and say that he feared he was running out of steam. As the years went on in the sixties the prospect of having to face the next building phase and all the problems arising from the irreparable condition of the Old House daunted him to the extent that he began to suggest that it was time for someone else to take over. Then somehow — and I have no doubt that his life of prayer and dedication had much to do with it — he got a new lease of life and was ready for whatever might come. He remained in office during these critical years and had dealt most competently with the planning and initial stages of the building of the East Wing, Nevill House and the Grange, when he retired from being Procurator in 1972.

As he relinquished the office of Procurator after so formidable an achievement, there was to be no rest for him and retirement is hardly the appropriate word. He immediately took over the direction of the new building appeal. This meant that he had rapidly to learn new skills. He organised the whole operation, travelled the country, quietly rejected the professional advice insistently offered him that the appeal could not raise more than half the money required, and in the end achieved the target which had been set. Having done so he closed the books and from 1977 he settled down again in the Abbey to work as parish priest of Ampleforth Village. It was work he loved among people he knew and valued. It was the first time he had not been in a position of unrelenting pressure. It was a time of mellowing and fulfilment.

He had two happy years as parish priest before he suffered a stroke in 1979. He recovered well but was left with impairment of his speech as the chief legacy of his illness. He overcame the worst of it but his speech remained slow and often the right words would not come. It was a great trial for him, because his speech had always been so precise and his articulation so good. No one read as well as he did in the refectory and his sermons had always been masterpieces of clarity with every word well chosen and every syllable clearly heard by everyone. He did not give in and he showed his strength of character and independence in overcoming his disabilities as far as possible.

For five years he remained patiently and uncomplainingly in the monastery taking part in whatever he could. He was always most welcoming to those who visited him and interested in them and what they were doing, although there was not much he could do himself. He looked forward to occasional visits to Brandsby to stay with Mrs Lumsden, to whom he was deeply grateful for her kindness. But essentially these were years of inactivity, of waiting and of prayer. He died suddenly from another stroke on 13 June.

Fr Robert had lived a life in which he had made impressive and far-reaching contributions to the life and work of the community. Many of them were almost unnoticed and well beyond the call of duty. They were achieved at a cost, for he could easily have been dour and negative but his generosity always won through and it was never demonstrative. In temperament he was intensely English and reserved. He was apt to take — or at least express — the gloomy view anticipating folly and expecting catastrophe. He could be forbidding in such moods, but they didn't last. Whatever his professed expectations once a decision was made he responded with the determination and resilience which would have done credit to an optimist. As a community man he was always ready to accept and give his generous support if a decision went against him. His sense of humour made it possible for him to caricature himself, as when he himself became the policeman by asking if he could get him into gaol, where he was Procurator. He had no interest in sport or physical activity, he said, were unnecessary if you were healthy and dangerous if you were not. What he did enjoy was relaxed conversation with friends and reading. In some ways he was at his best when he put things in writing; there were occasions when to receive a letter from him was a revelation of human warmth, perception and understanding. He was among the wisest of counsellors and there was no doubt where his secret lay; it lay in his fidelity and dedication to his monastic vocation.
Fr Alban Rimmer was born in Warrington on 24 November 1911 and, as he grew up, he became very familiar with the Benedictines in their parish work. It was, no doubt, this influence that encouraged him to think of a Benedictine vocation and he came to Ampleforth, where he received the habit from Abbot Matthews in September 1930. He made his solemn vows in September 1934 and was ordained priest on 23 July 1939. He was at St Benet’s Hall, Oxford from 1933 to 1936 where he obtained a second in History, after which he did his theology at Ampleforth.

During the years of teaching which followed, first at Gilling and then at Ampleforth, he began to show a natural ability to communicate with the young and understand their difficulties. He was a successful teacher, although he found some of the limitations of those days tedious and constricting. He was editor of the Ampleforth Journal from 1938 to 1950 and this gave him a wider field for the development of his interests. He responded to ideas, particularly if they were new and challenging, and sought in his teaching and work for the Journal to stimulate and persuade others to share his interests. He had a splendid voice and is remembered as one of our finest cantors.

In 1950 he was sent to work on the parishes as an assistant — first at Cardiff and then at Warrington and Brownedge. His gifts in dealing with the young at this time were especially noted. They were naturally drawn to him and he stimulated their thinking and activity.

In 1958 he was made parish priest at Aberford. He found a small congregation round the old church and a rapidly growing centre in the new housing at Garforth at the other end of the parish. He saw that the whole balance of the parish was changing, bought a new site and began to build a church and presbytery at Garforth. The decision, questioned at the time, has since proved to be absolutely right. However, cruel misfortune struck at the moment of achievement. A young award winning architect had been chosen who designed a very modern house and church — the latter of unusual construction. On the night before it was due to be opened a gale caused the church to collapse. Fr Alban showed much courage in dealing with the immediate aftermath but, as a lengthy dispute began about apportioning the blame between the parties responsible for the construction, the whole affair became too much for him and he suffered a serious breakdown in health.

Fr Alban recovered gradually, returned to Garforth and then in 1968/9 he
went to Africa to learn more about the Church there. “We are going to miss him terribly at Garforth” commented one of the leading parishioners at the time. He spent most of his time in Zambia. His interest in the third world was re-awakened and he was deeply affected by all he saw and learnt about the opportunities and difficulties of evangelisation in Africa. During his days in Garforth he had welcomed the new perspectives of Vatican II on the church, on ecumenism, on the liturgy and had done much to promote them among his parishioners. Many of the aspects of the Church in his youth had made him restless. He complained of what he regarded as “Christian stoicism”. Vatican II had come as a release and fulfilment of instincts which had always been there. Now, after his African experience his perception was deepened and simplified: “More and more I see the work of the Church as reconciling whatever is separate, bringing unity wherever there is division.”

After his return in 1970 he became parish priest of Parbold for three years and then in 1973 he moved to the lighter work of Kirbymoorside. His health—never really robust—was failing. He suffered long from an increasing complexity of ailments with crises which put him for long periods in hospital. In 1980 he was forced to retire from active work and, in illness which was prolonged and not infrequently acute, he was looked after and nursed at Ripon by Mollie Brennan; she had been his housekeeper since he went to Aberford and he recognised and often expressed his debt of lasting gratitude to her. He could not have survived severe illness so long without her care. Always an ecumenist at heart he made friends among the chapter at Ripon and, when he was well enough, he loved to go to pray in the cathedral.

Throughout his life Fr Alban was much valued as a counsellor to those in trouble and doubt, for he was patient in listening and, having suffered adversity himself, he identified readily with those in difficulty. They felt that he understood them and he did. One who had come at a troubled time to value his advice and support described him as “a man of vision, perception, firmness of conviction and the ability to understand the difficulties of others.”

In his last illness he was very weak but still clear-headed and very much himself. He had known frustrations and the contradictions and misunderstandings which cost him much, but there was an increasing peace in the last weeks. It was like a homecoming as he was reconciled to death, which, he said, he had feared so much but now feared no more. Hope and gratitude sustained him. He died peacefully with one of his brethren at his bedside praying with him.

N.P.B.
Fr Boniface Hunt was born in 1924 in Crowborough, Sussex. He delighted in the association of Crowborough and nearby Ashdown Forest with Christopher Robin country; he would relate the topography of the Pooh books to their real life counterparts. His father ran a prep school but Bruce went to St Ronan’s in Worthing. Then, unlike his brothers, he went to Winchester, where Dr Seymour Spencer, a contemporary, remembered him as “entirely enemyless & utterly unassuming: dim in the nicest sense of the term.” At Winchester his lifelong interests were aroused, love of the German language, love of clear thinking, which he found in the challenge of Mathematics, and which, with his ability, lead naturally to a Scholarship at Trinity College, Cambridge; and lastly — this was all consuming — his search for God.

Always devoutly religious, he moved in his Anglican days from the evangelical to the liberal, but never to the Anglo-Catholic position. For him at this time (like other Wykehamists) the bread and wine of communion were symbolically representative of Christ’s body and blood, never those actual substances.

But all this had to be worked out against the background of the Second World War, Temperamentally and conscientiously he objected to fighting; but not selfishly. He wanted to use his talents for others. He offered himself for tests of unknown drugs. He joined the Friends Ambulance Unit in 1943 as an ambulance driver. In the troubled conditions of peace in Germany in 1945/46, when typhus epidemics threatened and Russian behaviour was uncertain, he took lorry convoys into the Russian zone to move displaced people to the West. Fr Barnabas Sandeman supervised this work in his job with the Control Commission in Germany and they met at this time. Germany was a bleak commission to the Mathematics Department for he had been a pupil of C.V. Durrell, and at this period Durrell’s textbooks were used at all levels of teaching. (But what would Durrell have thought of him teaching Religious Instruction?). He was ordained priest in July 1961. Teaching and other duties, the Bookshop, assistant monastic librarian, continued until 1964, when it was clear that this demanding work was too much for him, and the Abbot wisely moved him to teach at Gilling where there was less challenge. At Gilling he did a lot of fact finding on the various periods of the building’s growth. An American guided by him said “Gee, it was fascinating. But I did not expect to go round on my hands and knees peering beneath loose floorboards to see how ceilings had been lowered, nor to investigate the problematic plumbing system”. In 1964 Boniface took on the Gilling parish, and this encouraged his interest in ecumenical theology. In 1969 he asked to do full-time parochial work; and for fourteen years he had curacies in three Lancashire parishes Leyland, Lostock Hall 1976 and St Benedict’s Warrington 1981. People discovered his altruistic kindness and loved him. He enjoyed parish visiting and had a curious and valuable knack of remembering the tangled web of relationships in families. In the aftermath of Vatican II when its theology was not understood, and even erroneously taught, he searched out the answers to difficulties in moral theology and liturgy. He worked too in the field of ecumenical reunion. He was Chairman of the Easingwold & District Ministers Fraternal, of the Leyland Churches Fellowship, and of the South Ribble Council of Churches. He was on the Executive of the Warrington Council of Churches. Reunion he felt was a
A matter of importance — too intense to allow the papering of the cracks of disharmony, particularly over authority and the transformation of the Eucharistic elements. The pain from the proscription of intercommunion was "tiny compared with the mental pain of seeing sin and suffering in the world today", a pain all Christians could share, an evil all denominations could unite to fight.

By 1982 his strength was waning. A serious heart operation left him an unwilling invalid. In the Abbey, he waited for death, resting a lot, reading Victorian novels. He died 17 April 1984.

Oliver Ballinger O.S.B.
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The Feversham Arms Hotel, Helmsley
(0439 70346 or 70766)
Built in 1855 by the Earl of Feversham, this small, comfortable hotel has 15 doubleedrooms all with private bath, telephone, radio-alarm clock and colour television.
Own hard tennis court. Central heating throughout. Recommended in 1980 Egon
Ronay Guide.

Forest and Vale Hotel, Pickering
(Pickering 72722)
A Georgian House, in the centre of Pickering, delightfully converted into a most
comfortable, well appointed hotel, is recommended by Egon Ronay and Ashley
Courtenay. Ampleforth Parents and Boys especially welcome.

Hawnby Hotel, Hawnby
(Bilsdale 202)
Eight miles north of Ampleforth, in beautiful countryside. Eight bedrooms, four
with private bathrooms. Fully licensed. Trout fishing. Colour T.V. Non-residents
should book for dinner.

The Malt Shovel Inn, Oswaldkirk
(Ampelforth 461)
A former Manor House and Coaching Inn, ‘The Malt’ is run on traditional lines
with traditional fayre and traditional ale from the wood. Sheltered gardens for
summer and open log fires in winter. Three letting bedrooms.

The Rangers House, Sheriff Hutton
(Sheriff Hutton 397)
Featuring on the BBC TV Holiday Programme: A 17th Century house in secluded
and peaceful surroundings offering excellent cuisine and accommodation. Per-
sonal attention by the owners.

The Ryedale Lodge, Nunnington
(Nunnington (04395) 246)
So long a favourite resting and dining house for Ampleforth Parents and Boys; now entirely refurbished to luxury standards under the new ownership of Jim and
Janet Laird.

White Swan Hotel, Ampleforth
(Ampelforth 239)
We are now able to offer accommodation in newly converted and fitted bedrooms as
well as our usual bar meals every lunchtime and evening. Dining Room open to
non-residents 7–10.

The Blacksmiths Arms, Aislaby, Pickering
(0751 72182)
Comfortable accommodation backed by a restaurant serving home smoked salmon,
local produce, game in season, fresh vegetables and home made sweets.

FOR MORE HOTELS SEE PAGE 33

THE RITE OF CHRISTIAN INITIATION OF ADULTS

It may be that in 20 years time, the date 1972 will be recognised as the moment
when the first steps were taken to change the way the local church, the parish,
was organised and to give back to the Catholic community a dynamic vision of
its role in the world especially on the local level. It may take much of the steam
out of the women priest controversy, give a new sense of community to the
“average” parish, remove much of the anguish connected with the young who
lapse and heighten the role of the priest as the spiritual leader of his community.
It has something for just about everyone who is concerned with his Christian
way of life within his parish and within the world. However all this transpires later,
and, once the principles enshrined in the document are put into practice, it
barely appears when the cold dry sentences are called up out of the list of
ceremonies and their introduction. Perhaps it is this that led to the docu-
ment being shelved, gathering dust on many priestly shelves, and even now in the
1980s, it has been promoted in England and Wales only for about four years. So
this paper will begin with the dry description of the document, and then proceeds
to gloss it with the reflections and response it can give rise to.

The Rite of Christian Initiation of Adults is a section of the Roman Ritual,
issued by the Sacred Congregation for Divine Worship in 1972. It outlines the
stages by which a person who wishes to join the Catholic Church journeys until
he is a fully launched Catholic at the end of Paschal Tide. Each stage is begun with
a ceremony which takes place in public before the whole community —
normally at the Sunday Mass. An Inquirer crosses his first threshold to become a
Catechumen, his second to enter a period of deepening spirituality in Lent, his
third when he receives the Sacraments of Initiation, Baptism, Confirmation and
Eucharist, at the Vigil of Easter, and his final one when he ceases to be one of the
newly baptised and takes his place in the ordinary life, witness and activity of the
Church. Although this looks dry, the following principles are enshrined in the
document. Firstly this document is normative, and all other processes of
initiation (especially the Baptism, Confirmation and first Holy Communion of
Children) are to be adapted from this series of Rites, and there is authority given
to adapt as fully as necessary to suit local conditions and needs. Thus a Catholic
boarding school will adapt the rites differently from a Catholic parish school,
and a Catholic parish without a school. Secondly the document envisages all the
rites being done in public, with the active involvement of the congregation
supporting and commenting on the newcomer. Finally the document
presupposes that most of the preparation for the final initiation will be done by
the laity. It sees the laity as a community full of ministries and gifts for the
spreading of the Gospel, and it expects them to come forward to exercise these
gifts and ministries as occasion demands. The priestly role coming into its own
perhaps during the Lenten spiritual journey where more experienced and widely
read teaching and experience is necessary.

THE VISION

It all really goes back to the Church in the 3rd Century AD. The Church in
Christian community is one which exercises this function of mission above all others, and thus by the consequent action ... an individual Catholic community might start with its children and young people, bringing them into the fullness of the

completely a Christian and in this role he finds the knowledge of his faith and baptise. Only in mission, in sharing spiritual gifts is the Christian 
guilt often wrongly felt by parents when their sons and daughters cease to continue in their Catholic practice. However ... burns both a knowledge and love of the Risen Lord, but also a positive witness to the Christian life without pressure.

depthening and his experience of the risen Christ more intimate. A fit and healthy 
functions, its MANDATUM from Christ, is to go out, preach the Good News 
put the Rites into effect, conscious that when this is done, all the gifts needed for 
the sailing of the Ship will be there, and that movement comes and port is 
at a time when the chemistry of need is met by the agent of Grace. So as RCIA implies a charter of freedom for the young person, it also 
implies an attitude of mission and witness on behalf of the members of the 
Church, young and not so young. RCIA removes at a stroke the misery and 
frustration. Finding one whose own story is so different, whose hope is so 
enlightening, he finds that it is the presence and story of Jesus in his Church 
which is part of the solution so he inquires further. Through contact with a 
Christian family, and then the whole Christian community, he uncovers a 
history, a continuous story going back 2000 years to the Resurrection of the man 
Jesus, and His sending of his Spirit onto his followers. Gradually he yearns 
to make his story part of this greater story and become one of the followers. At this 
point he is received by the Church and becomes a Catechumen. He learns about 
the life and work of Jesus, of the story of his followers through history, of the 
various gifts and graces which have been poured out on the Community, of 
Augustine of Hippo, of the martyrs, of St Gregory the Great, St Bernard, St 
Francis, of Dame Julian, Thomas Aquinas, St Teresa, St Therese, Padre Pio, 
Archbishop Romero, he hears too of the sinners, of the reform movements 
which succeeded and those which failed. He hears of councils, of Popes, of 
doctrines thrashed out with passion and integrity, and of the vigorous life 
pulsating through this Community, the gift of its founder when he sent his 
Spirit. He learns how his own Baptism, Confirmation and Eucharist are to be 
the moment when he too is sent out by his Saviour to take the message to the 
world.

So to sum up, the RCIA programme is more than a book of Rites — it 
encapsulates a fresh vision of the Church and its organisation. It asks of the 
members of the Church that they are aware of the presence of Christ Jesus in 
their lives, and can recognise his actions in their own personal story. It suggests 
that such stories in themselves are the cutting edge of the contemporary 
proclamation of the Gospel (called by the theologians: the theology of narrative) 
and that once the story is shared, it is left to the presence of the Spirit and the 
goodwill of the hearer either to respond or turn away. It sees the priest as the 
representative of the Bishop, the Sacramental minister supported and 
surrounded by numerous other ministers. Compared to most contemporary 
experience of the Church, it develops a deeper personal spirituality, and a more 
supportive and encouraging community. Thus just by putting the series of Rites 
into practice, and using material which is coming into existence for the use of 
Catechists, musicians, and other ministers, every parish is able to begin its own 
journey as a cell of the Vatican II Church.

Stephen Wright O.S.B.
MEDJUGORJE

If the old Canon Law, without any of the changes since the Second Vatican Council, were still in force it is very unlikely that any of these works (see notes) would have been produced, still less circulated. Canon 1399 forbade certain publications dealing with revelations, visions, prophecies and miracles and canon 2318 carried penalties against those who violated the laws of censure and prohibition. Both were repealed or abrogated in November 1966. This means that Catholics were permitted without the need of Imprimatur or Nihil Obstat to publish such accounts but the decree drew attention to the validity of the moral law which prohibits danger to faith and good morals. The latter point is covered by canon 823 of the new code of canon law.

It seems that it was not originally the intention of the Bishop of Mostar, Pavao Zanic, in whose diocese Medjugorje lies, to set up a commission until the apparitions had ceased. In a statement published on August 19th 1981 three weeks after the first apparition, he first answered criticism of local communist run newspapers and denied that the Church authorities had preached against the events by declaring them to be superstitious. “Generally, believers must admit the POSSIBILITY of apparitions and miracles”...but “the Church is all but scrupulous before it makes a judgement about apparitions and miracles (e.g. Lourdes, Fatima etc.)” “Everything indicates that the children are not lying. However, the most difficult question remains: Are the children undergoing subjective supernatural experiences?” Subsequent tests showed the six teenagers (“children” is hardly a suitable term for later teenagers) were absolutely normal. It was a Doctor of Neuropsychiatry and Psychotherapy, Professor Stopar Ludwik who in December 1982 recommended that a Religious Commission of the Church Tribunal in Mostar be authorized to conduct a canonical investigation. A commission was set up in March 1984 consisting of the bishop, the Vicar General of the diocese, the Franciscan Provincial of the Hercegovina diocese and twelve specialists in different disciplines covering every possible aspect of the events at Medjugorje. So it is unlikely that the same mistake will be made as at Garabandal where there was no proper investigation at the time, though it seems that there is likely to be some official change in approach by the bishop of Santander.

A statement made by bishop Zanic, when the commission was set up urging caution, has been modified somewhat since then in respect of pilgrimages. It is only OFFICIAL pilgrimages which are banned, not what are described as “pilgrimages of devotion”, in other words the clergy ought not to organise parish or other groups. Quite apart from the need to avoid appearing to pre-empt official recognition, Medjugorje is not, in practical terms, ready to receive a large number of pilgrims from other countries. Processions and religious meetings outside the church are banned by the civil authorities and the nearest hotels are at Citluk (6 miles) and Ljubuski (10 miles). Camping, which was allowed for a time, has been stopped at Medjugorje and the nearest official camp is a good hours drive away. Although it is possible to stay with local people by special arrangement, conditions can be very primitive, at least by English standards. Some people bring their caravans and use a car park near the priests house.

It is too early to assess the publications on Medjugorje. All the works listed below are in general agreement with each other but each has features of its own.

Fr Tomislav Vlasic has been, in effect, the spiritual director of the visionaries and came to Medjugorje on June 29th 1981, five days after the first apparition. So he is well qualified to give a summary of the Messages from Our Lady as given to him by the young people. But this is not an official publication and should be treated as a short introduction to the meaning of the events. He was moved elsewhere in the autumn of 1984.

Fr Svetozar Kraljevic was in a Croatian parish in New York for two years and so can speak English. Since then he has been serving the parish of Ljubuski not far from Medjugorje and able to help English speaking visitors. His work has a Nihil Obstat and Imprimatur which gives it some official recognition, though as he himself states in a “Declaration” at the beginning of the work, “it does not anticipate in any way the judgment of the Church concerning the supernatural nature of those events”. He has a day by day account of the first eight days of the apparitions. Later developments, Interviews and Testimonies including some carried out by himself, Miraculous signs and, finally, some evaluations including an early statement by the bishop. When asked during a meeting with about 80 English speaking visitors in August 1984 why the word “Love” was not prominent in the messages he suggested that it had become ambiguous in the world of today; and that everyone knew what Peace meant, and so was more suitable. He summarises Our Lady’s purpose as Peace, Conversion, Faith, Prayer and Fasting with a section on each.

Fr Slavko was deputy to the Provincial of the Franciscan province and as he had a degree in psychology from a German university he was sent down, soon after the apparitions started, to use his knowledge to expose what was considered to be fraud or self deception. But he came to the conclusion that the young people WERE seeing Our Lady, and has stayed on at Medjugorje to help in the heavy pastoral duties resulting from pilgrims from all over Yugoslavia. His paper, though only in typescript, is nevertheless of value as the testimony of an early and also well trained witness. In the third section he gives a theological approach to various questions which have been raised and relating these to other apparitions throughout history.

Rene Laurentin needs no introduction to those who have studied documents on Lourdes. He gives the fullest account of the five works listed but this book might have been produced in haste. Fr Ljudevit Rupic is professor of Scripture at Sarajevo.

It covers events up to January 1984 and yet it was out by April that year if not actually in March. But it does supply some important documentary material especially the answers of all the six visionaries separately to 59 questions which he put to them. The answers show a general agreement. He also gives information on 27 cures. It was unfortunate that he included a section on the reaction of the communist controlled press to the events at Medjugorje; when he tried to make another visit in the spring of 1984 he was stopped at the airport and sent back on the next plane. Peter Batry has published a translation of three pages of the book giving the Report sent to Rome for the Parish of Medjugorje by Fr Tomislav Vlasic on December 2nd 1983.

Fr Robert Faricy SJ is a Roman theologian who paid his first visit to Medjugorje as early as the autumn of 1981 when the civil authorities were
turning away anyone whom they suspected of being a pilgrim. Sister Lucy Rooney SND summarises the improbability of the apparitions being false in four reasons: (a) the best-trained actors would have difficulty playing such a part, let alone these ordinary youngsters; (b) the doctrine is sound and is beyond the capacity of the six children; (c) the devil would not want our conversion, faith, prayer and fasting; so the possibility of diabolic deception can be ruled out; and (d) the fruits of the apparitions — the lives of the young people and in the parish — are so positive as to be the best reason for believing the apparitions to be authentic. Fr Faricy explains briefly in one section the problem of the local church especially in the face of the determined hostility of the communist authorities. This is an important reason why there is no hurry over the commission because recognition might lead to severe repression. But as he points out at the end “Jesus, speaking to us through His mother, calls us with great urgency. What can we do? We can renounce our sins and be sorry for them. We can turn to the Lord.”

Julian Rochford O.S.B.

1. Our Lady Queen of Peace — a talk recorded in Italian by Fr Tomislav Vlasic OFM and translated into English, and checked by Sister Janja Boras. 15pp 6l11. Published by Peter Batty, 5 Magdalen Road, St Leonards-on-Sea, East Sussex TN37 6EG.
2. The Apparitions of Our Lady of Medjugorje by Svetozar Kraljevic OFM. Edited by Michael Scanlan TOP. Published by Franciscan Herald Press, Chicago, Illinois 60609, USA.
4. Mary, Queen of Peace by Lucy Rooney SND and Robert Faricy SJ. Published by Veritas, Dublin and Fowler Wright Books, Leominster, Herts.
5. Reported Apparitions, Medjugorje, Diocese of Mostar, Province of Herzegovina, Croatia, Yugoslavia, a paper of 40 pages in typescript by Fr Slavko Soldo OFM. Private circulation. Obtained from Mr John Nickson, 78 Queen Victoria Street, Mill Hill, Blackburn BB2 2RZ.

Br Peter James was ordained Priest by the assistant Bishop of Middlesbrough Kevin O’Brien on 8 July 1984. He is now a curate at Bamber Bridge, Preston.

Fr Julian Rochford and Fr Ian Petit attended the first World-wide Retreat for Priests in the Aula of the Vatican, Rome from Oct 4th to 9th. 6,000 priests from 101 countries took part with the English speaking section being the largest as it included not only those from Britain, the USA and the Commonwealth but most of those from Africa and India. Instant translations provided communications when speakers of other language group were giving a conference. Mother Teresa spoke twice and the Holy Father gave the final address at a mass in St Peters when all the priests renewed their priestly vows in his presence.
BOOK REVIEWS

SEEKING GOD, THE WAY OF ST. BENEDICT
by ESTHER DE WAAL
Published by Collins, Fount Paperbacks

Last year I received and read Mrs. Esther de Waal's paperback, "Seeking God, the Way of St. Benedict". I am grateful to the Editor of the Ampleforth Journal for inviting me to review the book.

Mrs. de Waal has penetrated below the surface of St. Benedict's Rule to attain a deep understanding of St. Benedict's purpose in giving birth to the Benedictine Community. After a very small foundation in the sixth century in Italy, Benedictinism has become a world-wide phenomenon and it deserves attention.

After a brief and fascinating account of St. Benedict's life and a resume of subsequent Benedictine expansion, the author devotes a chapter to "The Invitation": roots, belonging, community, fulfillment, sharing, space, listening and silence. Most importantly, the author devotes a chapter to "Stability": "The need not to run away, the need to be open to change, the need to listen". A Benedictine Community is a microcosm of the communion, the Koinonia, which unites Christians in an abiding and irrevocable fellowship. It is true that recruits need to be tested. But if they pass the test they commit themselves, for good and all, to a life-long loyalty in fellowship — they are no longer "free to leave the monastery or to shake off the Rule". (Perhaps I should confess that after over 30 years at Downside Abbey, I was taken out of the Community to become an Auxiliary Bishop; but that was an intervention by superior authority). In stability we are all a single fraternity, deeply committed to our origins, we are nevertheless open to development. And development, in faithful fellowship, has marked the Benedictine brotherhoods through the centuries, in somewhat the same way as the Koinonia of the Catholic Church has developed from its origins in the way described by Cardinal Newman in his essay on the Development of Doctrine. But what is central to stability is the mutual charity which binds each to each and each to all.

What however is absolutely basic is the enfolding concern and love which Christ has for every Catholic believer. One may reflect upon the miniature "revolution" — in fact a "development" — which marked Vatican II after nearly a century of static seclusion. It is Christ's love — far more basic than dictatorship — that is the key to development. But development can never mean separation from the infinite love of Christ and the stability that binds us into a "balance", "material things", "people" (emphasising the mutual charity which links each with all in the one Community), material things, people, and authority. The chapter on Authority is something to be meditated by the Community, and not least by the Abbot himself. The Abbot's task is to hold the Community together while remaining open to change. Finally, in the last chapter, we are introduced to "Praying" — always remembering that prayer, which relates us immediately to God the personal love, is at the same time the bond of fraternal charity.

The author of this book is the wife of the Dean of Canterbury and her book is introduced by Forewords from the Archbishop of Canterbury and the Cardinal Archbishop of Westminster. We need, perhaps, to realise more deeply than at about one thousand years the Benedictines continued in a single unbroken tradition. Perhaps the time has come for us to work now towards a reconciliation of the Catholic tradition and the surviving Benedictine presence in the Reformed Anglican Communion. Mrs. de Waal herself is a born Anglican who became a research Fellow and College Lecturer at Newnham, Cambridge. She is now Mistress of the Deanery, and one conjectures that the Benedictine vision is integral to her life. As Cardinal Hume stresses in his Foreword: "Many will .... be grateful to the author of this book who has shown that ancient wisdom, when it is truly that, is also very modern and contemporary". Every professed Benedictine monk should be encouraged to read and ponder this deeply intelligent and academically acute study. "Seeking God", coupled with Abbatial authority, becomes the lodestar of Christian progress.

† B. C. Butler

THE LAYMAN AND HIS PRAYER
by AELRED BURROWS O.S.B.

"The fruitfulness of the apostle of lay people depends on their living union with Christ ... This life of intimate union with Christ in the Church is maintained by the spiritual helps common to all the faithful, chiefly by active participation in the liturgy. Laymen should make such a use of these helps that, while meeting their human obligations in the ordinary conditions of life they do not separate their union with Christ from their ordinary life; but through the very performance of their tasks, which are God's will for them, actually promote the growth of their union with him." (2nd Vatican Council: Decree on the Apostolate of Lay People. § 4).

"It is not only erroneous, but a heresy, to hold that life in the army, the workshop, the court or the home is incompatible with devotion." (St. Francis de Sales: Introduction to the Devout Life, Part 1, chapter 3).

Not all that long ago, spiritual books written for the Christian layman and not primarily for priests and religious, were few and far between. Books tended to centre on the traditional counsels of perfection — the poverty, chastity and obedience as vowed by religious priests and nuns, or on the priestly and pastoral ministry, or, if they were about prayer, they assumed the structure of the regular Divine Office at the heart of their readers' lives. This stress was understandable given the importance accorded to the hierarchic and clerical states in the church, and the comparatively insignificant status accorded to the laity, the great majority. In the old Roman Missal, the only category amongst the common of saints into which the preponderance of the laity could hope to aspire was described by the negative and somewhat derogatory title, "Common of a Saint who is neither Virgin nor Martyr.

Despite the pioneering position of St Francis de Sales ("The practice of
devotion must differ for the gentleman and the artisan, the servant and the prince, for the widow, young girl or wife") it was the 2nd Vatican Council which brought a definitive end to this underprivileged, secondary status of the Christian layman. First of all, the renewal of Ecclesiology, as represented by the Constitution on the Church, Lumen Gentium, had the effect of highlighting the central significance of the Church as 'People of God', called to follow Christ in a pilgrim way, the inheritor of the promises of God's chosen people. Rather than the top-heavy pyramid model of the Church as organized institution, the Church of our time has opted for the Biblically-rooted notion of the Church as a divinely-called assembly, or people, whose shared baptized dignity creates a fundamental spiritual equality, despite a variety of ministries and pastoral services. Thus, chapter five of 'Lumen Gentium', entitled 'The Call of the Whole Church to Holiness', contains the statement, — "Thus it is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fullness of Christian life and to the perfection of charity."

Upon this renewed theology of the Church as 'People of God' and 'Body of Christ', contained in chapters one and two of 'Lumen Gentium', the council went on to outline a positive and exciting theology of the laity and their apostolate. This had to start from an understanding of the sacrament of Baptism-Confirmation and its implications for the Christian vocation of the laity. No less than in the case of priests and religious, the faithful are reminded that their baptism, "The gift of so lofty a vocation and grace", carries the implication that "they can and must pursue perfection according to the Lord's words: 'You therefore must be perfect, as your heavenly Father is perfect'" (Presbyterorum Ordinis, §12). In seeking this fullness of Christian perfection, the lay are empowered in Baptism by a share in the priesthood of Jesus Christ.

This stress upon a real priesthood of the laity came as rather a shock to many Catholics, brought up to regard such a teaching as a sign of Protestant error because of its association with the denial of a specific ministerial priesthood. The Council, while asserting the specific priesthood of Holy Orders, nevertheless strongly asserts the priestly dignity of all the baptized, the primal priestly sacrament in which the power and dignity of Holy Orders is essentially rooted: "Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated. Each of them in its own special way is a participation in the one priesthood of Christ" (Lumen Gentium, 10).

This participating in Christ's priesthood is only possible because in and through their Baptism each believer has participated in the death and resurrection of Christ (cf Romans 6). This real, though mysterious, sharing in the Christ-life, and the power for it to grow, has been planted in the depth of our being by Baptism. Already therefore on earth we can even now live the life of heaven, putting into action the selfless love of the Son, even though it is not yet fully manifested, or seen in its full glory. This is for the future: "When Christ is revealed, you too will be revealed in all your glory with him". All this sharing, this union with Christ, this future glory, is promised to all the baptized, to laity as well as bishops, priests and nuns.

"That all the people might prophesy" had long ago been the wish of Moses during the Exodus, but this never in fact came to fulfillment under the Old Covenant. The prophet Joel somewhat later had seen that it would be in the "last days" that the outpouring of the Spirit of prophecy upon all God's People would take place (Joel 3:1-4). This universal, ecclesial, prophecy gift first came upon Christ's followers at the post-Resurrection Pentecost, when Peter became aware the Joel's prediction was being fulfilled (Acts 2:14-21). Ever since, the grace of Baptism has given to all the faithful a share in Christ's prophetic function. This means, not so much a penchant for predicting the future, but rather the gift of being able, by word and example, to reveal God's will to their time and circumstances, "to build up, to exhort and console" their fellows (1 Cor 14:3), helping the Church to grow in the Lord. Neither the latent quality of this gift for long periods of a Christian's life, nor the abuse of it by the sectarian or spiritually immature, should blind us to the excellence of this gift for human living, shared by all the Baptized.

One of the traditional means of nourishing and stirring up the grace of our baptismal vocation is prayerful and reflective reading upon the things of God and our relationship with Him, i.e. spiritual reading. "With the light of a faith nourished by spiritual reading, they can carefully detect the signs of God's will and the impulses of His grace in the various happenings of life". Although this sentence is addressed by the Second Vatican Council to ordained priests, every word of it applies to all the faithful. Our spiritual perception, both of his divine will and of the workings of his grace in the individual soul, will constantly increase as the result of prayerful reading.

Recent weeks have seen the publication of three outstandingly good pieces of spiritual writing, — each as applicable to laymen and women as it is to priests, monks and nuns. Dame Maria Boulding, Benedictine nun of Stanbrook, has written a book of rich Christian spirituality on the theme of Advent'. "This was published two years ago but is now available in a cheap paperback edition. Advent is not just a pre-Christmas liturgical season of preparation. Because of Christmas, the advent (coming) of God into men's lives has become an all-consuming and irresistible force, except that he respects our freedom. Dame Maria shows how his coming into our lives brings both sweetness, joy, peace, love, life as well as struggle, the sword, the Cross, death. Just as a consuming fire both refines and destroys, just as a rock can be both a refuge and a stumbling stone, just as water can bring both life and death, so Christ, the most complete expression of God's love comes into our lives as a two-edged sword. 'The final coming of Christ must strip away the masks and screens, the insinuating layers of triviality and self-deception and the sheer opaqueness of sin which have shielded humankind from the radiant holiness of God. We shall have to undergo the searing experience of repentance and purification by love. That this will be
terrifying we have good reason to believe, for exposure to love is no soft option—Power, majesty and light, certainly; but these are not the heart of the matter, His glory is self-sharing love, endlessly and recklessly poured out.” (p. 156).

He comes to us in the here-and-now through the events and circumstances of ‘ordinary’ living, through the people we have to do with — family, friends, foes and acquaintances, — as well as through prayer and the liturgical mysteries. Dame Maria’s book is like a rich tapestry, with a multitude of theological and spiritual themes forming the threads, the whole carefully woven and interrelated. The chapter on ‘The Final Coming’ is an appropriate consummation of the rest of the book. Dame Maria’s chapters could be pondeed again and again, — whatever the season of the year — as a vade-mecum of lay spirituality.

The second recent piece of spiritual writing may be regarded as complementary to “The Coming of God”. If Maria Boedling reflects upon the impact of God’s coming upon various aspects of the world of the secular, Richard Harries’ new book dwells upon the human pursuit of happiness in all its forms and their fulfilment in God. The author is widely known as the genial contributor to the BBC Radio 4 “Today” programme with his ‘Prayer for the Day’ slot every Friday morning since 1973. He is Dean of King’s College London, an Anglican clergyman, and no mean theologian with a strong interest in ethical problems, particularly the nuclear debate. In his new book, recommended by the Archbishop of Canterbury as his Lent Book for 1985, Mr Harries starts his study from the basis of human wanting. Human wants and needs cannot be ignored in the spiritual life, rather our wanting becomes more matured and refined as we grow spiritually, so wanting and prayer are always closely connected.

Happiness is of course the end of all our wanting, and God has created our world for its enjoyment. Richard Harries shows in what way true happiness is related to the traditional ‘Joy’ and ‘Blessedness’ of Christian piety, and how no happiness can be ignored in the spiritual life, rather our wanting becomes more matured and refined as we grow spiritually, so wanting and prayer are always closely connected.

Prayer is the theme of Fr Dalrymple’s new book. To have a book explicitly on this theme of personal prayer by the bestselling author of several writings for the ordinary lay Christian is indeed to be welcomed. He writes simply, yet profoundly, about ‘Simple Prayer’, taking as his starting point that contemplation is for all, in the sense that the way of personal prayer is the privilege of all the baptized. This he distinguishes from spiritual reading (on which he has a helpful chapter) and from meditation, — the latter he sees as ‘knowing about God’, rather than ‘Knowing God’, which is prayer proper. In our prayer, receptivity, as of the clay in hands of the potter, is most fundamental attitude; it allows us to be changed and it values a receiving and listening silence. Fr Dalrymple has some fine things to say about the role of prayer in peeling away all false sense of personal achievement. In the first place,

it liberates the soul from dependence on material resources or possessions, “When we have no divine Absolute in our lives, all manner of created things become absolute by turns to us. A new car, a new kitchen, new clothes, new equipment for entertainment — these increasingly fill our hearts until we become victims to the ‘I want, I have’ mentality, which is the salesman’s dream and which, if uncontrolled, will lead us into a crazy chase which never brings satisfaction. It is indeed a liberation to be freed from this chase by the life of prayer” (p. 84).

In his earlier chapters, Fr Dalrymple returns to the bedrock of the Christian status, namely Baptism and its effects in the human person, to show the nature of grace as essentially the presence of the Holy Spirit, inviting the soul to an ever-increasingly intimate relationship with its Father; an invitation to become familiar with God; an invitation which is not for extraordinary mystics only, but is issued to the ordinary soul. The pursuit of this life of personal prayer will have the additional effect of making our union with God through material things and through the sacraments more perceptible, “The more we allow prayer to develop in our lives ... the greater chance we have of reaching God through liturgy and sacramentals. Prayer sensitises us to the presence of God in material things. It is the ally of sacramentalism” (p. 114).

One of the reasons why many hesitate to commit themselves to regular prayer is the fear of boredom, or more precisely, the suspicion that there are more important things to do, and that time given to prayer is something of a waste of time. Fr Dalrymple points out that it is precisely in making the self-sacrifice to God of our time, in the seeming ‘waste’ of a half hour, that we most identify ourselves with the extravagant love of Mary Magdalen, who in the eyes of Judas ‘wasted’ the costly ointment of pure nard on the person of Jesus. Any deepening of our relationship with God will involve a sort of ‘dying’ to any superficial religious perceptions we previously had. He takes for example the growth of a keen liturgist into deeper spiritual perception. “For instance, the liturgical enthusiast is taught, through the shattering experience of sudden distaste for all liturgy, to handle liturgical worship properly, and be fascinated no longer by the transient forms but by God himself. This temporary ‘death of liturgy’ in the soul of its devotee is often the birth of true worship in that soul ... He has learned to put liturgy and religion in their true perspective of faith. We gather in church to worship God, not to experience liturgy” (p. 96).

It is a common reaction when faced with chapter titles like, ‘The Dark Night’, ‘The Cloud of Unknowing’, ‘Towards Union’, to assume that we have reached those realms to which a St Bernard, a St Teresa, or a St John of the Cross are called, but not the average Christian. Fr Dalrymple, however, shows the relevance of these spiritual realities to any follower of Christ who takes the love of God seriously. Throughout his book, theological and spiritual insight is linked to straightforward common sense, a healthy contact with the world of matter, and a clearness and lightness of touch. For some, ‘Simple Prayer’ will have a profound impact; for many it will give much practical help in their relationship with God.

Footnotes:
1 Maria Boulding: The Coming of God. Collins, Fount Paperback. £2.50
2 Richard Harries: Prayer and the Pursuit of Happiness. Collins, Fount Paperback. £1.95
3 John Dalrymple: Simple Prayer. DLT, Paperback. £2.95
THE APPEAL

As of 1 March 1985 the total of covenants, gifts and promises grosses up to £3.15 million. Between September 1984 and February 1985 a total of £550,000 has been donated, evidence of continuing substantial support for which we are deeply grateful.

We seek and need a further £700,000 in the final year of the Appeal and in our planning of the central area we have allocated resources on the assumption that the target of £3.85 million will be reached.

NEW CENTRE

The Building Committee has been hard at work, trying to solve the insoluble, hitting the buffers, brain storming for what seems hours, sometimes depressed at the lack of progress, but over a period of a year closer than ever to achieving as much as we can out of a difficult brief.

The constraints are simply stated: an overall ceiling of cost related to likely income and the over-riding necessity of reaching our target; forging a living centre in a limited space, with all essential elements facing South; the inter-relationships between Headmaster’s Department, school facilities, St. Aidan’s House, monk’s refectory and guest rooms; problems over the site — a sloping hillside from North to South, and linkage to the monastery to the West and the big study and existing St. Aidan’s to the East; the necessity of avoiding VAT by linking to the old building only at the existing link points.

The overall concept as reported in Progress Bulletin 3 remains. Detailed plans will be put to the Monastic Chapter in August and will be published in a fourth Progress Bulletin in September. We should be on site in the Spring of 1986, and building will take two years.

Meanwhile the Old House is being demolished. By Exhibition there will be a hole west of the Glass Doors; in the Summer holidays the rest of the building will be demolished. Georgian features are being carefully removed and either kept for re-use in the new building or sold.

MONASTERY EXTENSION

The steel frame has been erected and, despite bad weather at a critical moment, we remain on schedule for completion by the end of June 1985. Monastery kitchen and refectory — temporarily housed in the new extension during demolition and redevelopment of the central site — move to the West end in July, thus allowing for demolition of the Central Area.

MUSIC DEPARTMENT

The Winter weather has curtailed progress. Stonework has reached first floor level and it is confidently expected that several weeks work can be made up during the Summer. Completion of the building and fitting out should allow for use at the start of the Autumn term. We are pleased that costs are meeting the targets that were set.

OLD AMPLEFORDIAN NEWS

Prayers are asked for the following who have died: Hugh Kingsbury (B54) on 19 March 1984; Kenneth Greenwood (1922) in October; John Crocker (B32) on 23 November; Robert Wilberforce (1922) on 18 December; Bernard Boocock (1912) on 31 December; Lt Col Michael Lind (A29) on 1 January 1985; Richard Houlton (W75) on 10 January.

OBITUARIES

The three obituaries printed below represent more than eulogies of three members of the Ampleforth Society. Together they indicate something broader than the curricular vitae of the individual. Bernard Boocock was our oldest old boy; Sir Hugh Fraser one of our earliest old boys to be distinguished in public life; Tim Dufort was not an old boy but a former parent, a devoted Amplefordian and a friend of the Abbey for many years. Appropriately the two old boys have their obituaries written by sons, John Boocock, sadly not an old boy, and Damian Fraser, youngest son of Sir Hugh and one of the most formidable pupils of your Editor in his years of teaching Economic History. It was the wish of the Dufort family that Fr Dominic should preach at Tim’s funeral and it is appropriate that a non old boy member of the Society should be remembered by a member of the Community. All three gave a life of service and witness beyond and above their careers.

SIR HUGH FRASER, M.P.

Sir Hugh Fraser died on March 6, 1984, at the age of 66, at St. Stephen’s Hospital, London. He had been admitted for a heart condition after an operation on his leg at the nearby Churchill Clinic had gone wrong.

The response to his death was overwhelming when it was announced in the House of Commons and Mrs Thatcher referred to him as a “star in the political firmament”. The funeral at the local church of his island home in North Scotland, the memorial services in Stafford and Westminster Abbey — these were all full; at each speakers found it difficult to control their emotions when talking about him.

He was educated at Ampleforth, the Sorbonne and Balliol. At Ampleforth his record was impressive — he was head of the debating society in which, according to the Ampleforth Journal of the day, he made a great impression, while he appears to have been the founder editor of the Ampleforth News. He was head of St. Oswald’s and won a place to read History at Balliol, during its heyday of the mid 30’s (among his exact contemporaries there were Edward Heath, Roy Jenkins, Denis Healey). The headmaster asked him to be head boy, but he refused, preferring to go on to the Sorbonne before entering Oxford. When at Oxford he successfully ran for the Presidency of the Union where he was known for his eccentric views and laconic wit.

After Oxford he was invited to debate in America, but unlike Edward
Heath, he refused, preferring to join the army in readiness for the coming war. Initially he was with the Lovat Scouts (being the son of the 16th Lord Lovat) but he was disillusioned by their inactivity and obtained a transfer to the S.A.S. He was always reticent about this period of his life, but numerous decorations suggest his bravery; he won the Croix de Guerre, Order of Orange Nassau, and the Order of Leopold with valour. At the Battle of Arnhem he played a leading part in the rescue of stragglers with Airy Neave in the Pegasus operation. In one night alone they managed to save 138 people.

After the war, at the age of 27, he was selected as Conservative Candidate for Stone, a seat that the then Peter Thorneycroft rejected because it was not safe enough. Hugh won the seat in 1945 and he remained its M.P. (the seat became Stafford and Stone in 1950) until his death, being with Denis Healey the longest serving member in the House, and the most senior Conservative M.P. Initially his parliamentary career was promising: from 1951–4 he was Parliamentary Secretary to Lyttleton, the Secretary of State for the Colonies; between 1955–60 he was Parliamentary Under Secretary of State as Financial Secretary for the Colonies; and finally at the comparatively young age of 44 he became full Secretary of State for Air in 1962 and held office till the General Election of 1964. But he never held office again, partly because Labour came into power for the next 6 years, partly because he never saw eye to eye with Edward Heath, and finally because on a number of issues he refused to tow the party line, most notably in his opposition to the E.E.C.

He undoubtedly regretted never achieving real power, but it was typical of him that he never let it show, and instead he took up many laudable causes with his usual enthusiasm. It is impossible to mention them all, but he was a passionate supporter of Biafra in the 60’s and in the 70’s he became more and more involved in the State of Israel — he was made Chairman of the Conservative Friends of Israel and in the last year of his life he was writing a history of the Jewish community when he was knighted in 1980.

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He was politically ambitious when I first met him. He wanted to be President of the Oxford Union and, doubtless prime minister. For a time he was a prime mover in an undergraduate weekly which I edited. Our eclecticism was so great that we began by campaigning for the election of Philip Toynbee, the first communist president of the Oxford Union. Then we turned to Hugh’s election campaign, which though successful was conducted more in fun than in seriousness.

I took to the tall, handsome Highlander who never stopped laughing and shouting. He had the Cavalier spirit of a Jacobite rebel fighting for Bonnie Prince Charlie. Not long after I met him I was startled in the National Portrait Gallery to see a face remarkably like Hugh’s. It was the twelfth Lord Lovat, who was beheaded after the 1745 Culloden disaster. He was treacherous and tricky, which Hugh never was; but both were brave and both were dignified in adversity.

At the time of his divorce Hugh was very sad but he stuck to his faith in Roman Catholicism. I was with him in Pisa cathedral when he prayed for his country and of the political game, who eschews dirty tricks and says what he says because he thinks it is right and does not care whether he wins or loses favour thereby. That marks him out to the foolish as eccentric when his views do not accord with his party’s safe, conventional approach.

I do not like the present ascendancy on the Tory benches of the vulgar, brash, pushy type of executives who look as though they were in it for nothing but preferrence and the money, and are always asking for higher pay for work their predecessors were happy to do for a pitance. There is an insufficient leavening of Tory M.P.’s who value literature, art, and have a wider understanding of what makes a civilized life.

With the death of Sir Hugh Fraser on Wednesday, one more of the diminishing band of Tory M.P.’s who are gentlemen in the broadest sense has gone. The party will be that much less acceptable to those who believe there is more to a full and happy existence than making money, important though that may be.

Hugh Fraser was one of my dearest friends. He never had much money but enough to do most of the things he wanted with panache and generosity. He got his sense of duty from a long line of Highland chiefs, Lords Lovat since 1431, and he was as dashingly romantic as any of them. The independence they claimed was in his blood.

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He was a devout Catholic, and very conscious of his role as a Catholic in public life — he was only one of four Roman Catholic M.P.’s in 1945. Above all he was a family man. His last words were, in effect, that he could die in peace now that his six children had grown up.

Damian Fraser
My father, Bernard Francis Boocock, died on 31 December 1984 — he would have been 91 years old on 4 January 1985. During the past seven weeks he had three strokes, he had no speech and was paralysed down the right side. I knew he felt that he had had enough and wanted to go home and be with my mother. He died peacefully, never complaining, having received the sacrament of the sick.

My father was never one to attend meetings of Old Boys, but he was always a member of the Association and avidly looked forward to every copy of the Journal. I noticed in the list you published last year that he appeared to be the oldest on the list having left Ampleforth in 1912.

For your records you may like some details of his life. After leaving Ampleforth in 1912 he went to Canada with his brother Jack (who had left Ushaw). Dad worked in a bank in Ottawa, as a stoker in a ship on Lake Superior, was in Alberta when they first struck oil, on a farm in Manitoba; and then on the outbreak of war in August 1914 joined the Canadian Royal Artillery and fought with them all through the Great War. He was at Mons — and was one of the few who actually saw ‘The Angel of Mons’, Ypres the Somme etc. After the war he returned briefly to Canada and then came back to England. He did some pig farming outside Bath for a couple of years and then in 1922 went to Bournemouth where he sold life insurance with his brother Jack. Three years later the Norwich Union Insurance asked the brothers to join them, and they spent the rest of their working lives with them. My father retired in 1956 having been manager of their Reading office for 12 years. My father married in 1933 in the Church of Our Lady at Southbourne near Bournemouth. He and my mother had two children, myself and my elder sister, Mary. Though I understand I should have followed my father to Ampleforth, in fact I went to Beaumont College and so have lost my Alma Mater. My father served for several years on the Borough Council at Reading as a Councillor and was helpful in making sure that there was provision for Catholic schools in the town. After retirement my parents lived in Brockenhurst where they busied themselves politically and perhaps more importantly in the work of The Save The Children Fund. My mother died in 1981 and the past three years my father has spent in a private Old peoples home where he was very happy.

Along with my mother the only important thing in my father’s life was his Catholic faith. I will say this of him, though I may not have always agreed with him, I do not think that my father ever did anything he was not absolutely convinced in his own conscience was not totally right.

Dad was always grateful and indebted to the example given by, and the faith handed on by the Fathers of Ampleforth. In any crisis he spoke of them to us so that we might know the way to follow.

The other great example in his life, after his mother, was that of the monks at Maredsous Abbey in Belgium where he was for a year before going to Ampleforth in 1909. He received his first Communion from the famous Abbot Marmion, and made me read his books on the spiritual life.

So, the passing of my father. But I do want you to know that here was one Old Boy who valued beyond words what you gave him and impressed it on me. May he rest in peace because ‘vita mutatur, non tolitur’. That is what we shall put on his gravestone because it is so true.

John Boocock

FR. LEO CHAMBERLAIN writes:

Lady Ryder, whose work at Konstancin in Poland was the subject of the Appeal at last Exhibition, is anxious to find more full time workers for two specific projects.

FIRST: She needs someone to take responsibility for expanding her work in the North East or in the Birmingham area. This would involve finding and arranging the purchase of a large listed property, encouraging and appealing for local support and setting up a home for the disabled and handicapped. The position would be salaried, but a person of ideals and conviction is needed: the salary is not a commercial one.

SECONDLY: She needs help from a man or woman in the property world, to help search out suitable premises for more Sue Ryder shops, especially in London.

Anyone who thinks they could be of use in either area is invited to get in touch with Lady Ryder at:

The Sue Ryder Foundation, Cavendish, Suffolk CO10 8AY

For the first, salaried, position the usual CV and names of referees should be sent. Age is not the first consideration in this work, but obviously professional or legal experience is very useful. The Sue Ryder Foundation does good work for the handicapped at home and abroad, and there may well be Old Amplefordians who would like to get involved.

Anthony Green (E55) works for Sue Ryder at Cavendish.
Father McCormick referred to his own experience, i.e. seeing Tim in his last illness and at the moment of his death, as being rather like reading only the last chapter of a book and guessing at the earlier chapters. My own knowledge of Tim was complementary to this, i.e. I had seen some of the middle chapters when Tim was in his prime, and was not at all surprised by the quality of the final chapters. I also had a glimpse of this last phase. In his last telephone conversation, which was with me two or three days before he died, he talked not at all about himself but about a particular friend for whom he was concerned that I should pray, and about the proximity of his own forthcoming death to the great Feast of Christmas. These two points were typical of his deepest qualities.

Firstly, his capacity for a deep and sharp awareness of the needs of other individual people — needs which he always saw ‘in Christ’ and in the context of prayer. Secondly, he had a strong sense of the Church’s theological and liturgical life — he was a profoundly theological animal and delighted in the vital and zest which this life constantly activates in the minds and hearts of individual people.

By this I do not mean that he was a “churchy” person in the normal accepted sense of that word. He would never have struck anyone as being solemn or pious about ecclesiastical matters — rather the opposite in fact — what I mean is that he took great delight in all the deeper aspects of the Church’s life — its demanding search for truth, its thrust towards human unity, its capacity to sustain controversy in humour and charity. We all remember so clearly that edge of malice with which Tim delighted in provoking others into giving real reactions and sometimes fierce instinct for debate. He was someone who thought with the Church, felt with the Church, laughed with the Church, prayed with the Church, felt deeply at home in the rhythms of the Church’s moods and seasons. Above all, he sensed that the Church’s deepest and most constant mood is one of celebration. Celebration was an attitude and activity which came very naturally to him and he found motives for celebration everywhere. Celebration was never for him primarily a matter of form or of ritual: it was a movement of the heart springing from an absolutely natural life of faith and an equally natural sense of community, and its main characteristic was joy.

It is for this reason that the approach of his death was able to be for him a time of growth in which all his deepest attitudes were both tested and intensified. His own death was part of the rhythm, which he had always celebrated, and in a very Christian sense he approached it without fear or surprise. It is for this reason that we are able to approach this Requiem Mass not only as being a gesture of mourning, but also as an act of thanksgiving and as an act of celebration. It is highly appropriate that, as we celebrate the Eucharist on behalf of Tim and his family, the great opening phrases of Handel’s Messiah should be echoing around the land at this time of Advent:

“Comfort ye my people . . . . for your warfare is accomplished”.

D.L.M.
Sir Hew Hamilton-Dahympole, Bt (O44) — KCVO.
G.E. Fitzherbert (B53) — CMG.
S.D. Bingham (B53) — OBE.
R.O. Miles (D54) has been appointed Ambassador to Luxembourg.

Father Harry Wall (D44), Administrator of St John’s Cathedral, Norwich, has been appointed a Prelate of Honour by the Pope.

HRH Prince Jean of Luxembourg (A38) has been appointed Colonel of the Irish Guards.

William Sedgwick (W75) after obtaining BA honours (English) at Natal University Durban is at Wits University Johannesburg reading for a Higher Diploma of Education.

BISLEY

At the 1984 competition, K.O. Pugh (E65) came fourth in HM The Queen’s Prize with a score of 281.

In the British Centre-fire Championships, W.J. Ward (O51) was awarded the Scott Cup (Pistol).

OACC 1984

The 1984 Annual Dinner, held in London last December, was the occasion for celebrating the 50th Anniversary of the club’s foundation. Guests from many of the clubs to which we are greatly indebted for our success were represented. But above all, it was wonderful that so many members of the Abbey, which is the foundation stone of our club, could attend; His Eminence Cardinal Hume was there, as Legatus potens as cenandum; Fr Abbot reminded us that cricket is not quite so serious as we might always imagine; Fr Simon reached so far back into the pre-history of OA cricket, that I felt that Old Trafford is a sage and not an arena; and Fr Felix told me that it is always easier to make your second million than your first. Fr Edward and John Wilcox, both of whom have contributed so much, were also present. It was sad, however, not to have the Headmaster and Fr Anthony present. The names, too numerous to repeat here, were mentioned to whom the present active playing members showed their great gratitude for the legacy left them.

This year I have determined to write more fully about the whole season at the expense of the tour; first, because it is no longer necessary to pretend that the results off tour were as good as those on tour; secondly, because Willoughby Wynne complained that I did not mention his famous victory over Eton Ramblers in 1983; thirdly, because I am running out of new adjectives to describe C. Ainscough’s bowling and J. Barrett’s batting; and finally, because the game I run (not on tour) was rather exciting.

It was a good season; 10 won, 1 tied, 3 lost and 4 drawn. Once again we suffered only one defeat in the Cricketer Cup, in Ampleforth on a good track we held early initiative against Rugby Meteors, Ainscough (3 for 20) and S. Lawson (2 for 9) doing themselves no discredit. At the 1984 competition, K.O. Pugh (E65) came fourth in HM The Queen’s Prize with a score of 281.

This year I have determined to write more fully about the whole season at the expense of the tour; first, because it is no longer necessary to pretend that the results off tour were as good as those on tour; secondly, because Willoughby Wynne complained that I did not mention his famous victory over Eton Ramblers in 1983; thirdly, because I am running out of new adjectives to describe C. Ainscough’s bowling and J. Barrett’s batting; and finally, because the game I run (not on tour) was rather exciting.

It was a good season; 10 won, 1 tied, 3 lost and 4 drawn. Once again we suffered only one defeat in the Cricketer Cup, in...
Cryptics 139: OACC 142 for 5; Bluemantles 162; OACC 164 for 7; OACC 207 for 8; Old Rossallians 165 for 9; Grannies 242; OACC 223 for 6; Sussex Amateur XI 243 for 6; OACC 244 for 5; OACC 182 for 8; Sussex Martlets 171 for 5. It was a great disappointment that two games were not played; the Emeriti because of rain, and the Old Blues because one of their team chose to get married and the other ten were best men.

J. Barrett was the outstanding batsman of the tour, scoring 50 against Cryptics, going AWOL to earn his army cap, and returning to 114 n.o. against Grannies and 124 n.o. against Sussex Amateur XI, he also chipped in with 2 for 17 against the Martlets and 6 for 69 against Grannies — quite an achievement for a quiet fellow on a short tour. Cryptics had their annual embarrassment, making a meal of P. Fitzherbert's (6 for 40) leg-spin. Bluemantles were broken early by Krasinski (4 for 36) and J. Perry (2 for 33), who took full advantage of early life. Perry (59) then completed a good day and set up victory with P. Ainscough (41); levity nearly undid the middle and later order. All the batsmen took advantage of the Old Rossallians' hangover. Fortunately they are worse than us at finishing; in the last 20 overs they threw away a winning position to P. Fitzherbert (5 for 59) and left arm spinner S. Evans (4 for 43) — son of the famous G.P. and fast bowler. Grannies were a strong side, firmly led by their captain. On the small village ground at Sissinghurst a run chase was always on, but tight bowling early and late on by their “pro” kept our ambitions modest. Victory against Sussex Amateur XI was a great achievement. Krasinski (3 for 47) bowled well, but wickets were difficult to pick up. It was a day for batsmen, and ours were not to be excepted. M. Hattrell's (30) belligerence at the end belied his gentle nature off the field. At Arundel we had a most extraordinary game against Sussex Martlets. P. Spencer (52) was joined by M. Cooper (83) when we were in a hole, allowing a respectable total, but one difficult to defend at Arundel. Martlet's victory seemed probable by tea, and at 144 for 0 it looked certain. However, the last 15 overs saw an incredible volte face when C. Ainscough (3 for 61) and J. Barrett, supported by superb fielding, reduced their run scoring to a trickle.

Marlborough Blues 240 for 8; OACC 108. After the tour the season draws slowly to a close, and the twilight envelopes all. This game is best if it remains enveloped, save for the heroic efforts of P. Krasinski (6 for 67) and W. Beardmore-Gray who promised great things, until he retired in agony with a stiff neck.

Hurlingham 229 for 9; OACC 218. Another splendid game of cricket with Madden charging in, but Krasinski (5 for 49) taking the wickets. The game looked dead when J. Jones (50) was joined by I. Campbell (23); together they slowly built up steam and seemed to have turned the game. However, in the final over caution went to the winds, Jones' partners came and went, including Madden, who had barely stopped charging in when he was out, and defeat was conceded.

The final game at Eton was won again under the superb stage direction of Willoughby Wynne, but unfortunately at the time of going to press, the scoresheet had not come my way.

And so, until 1985, it behoves me only to thank all those who contributed so much over the season.

A.P.D. BERENDT
Hon Sec
Part of the 1812 development, this room has been, variously, monks and boys refectory in the 19th century, the school refectory, St Aidan's refectory, the school art room, and finally the monks refectory.
THE SCHOOL

SCHOOL STAFF

Fr. Dominic Milroy, M.A., Headmaster
Fr. Benet Perceval, M.A., Second Master

HOUSEMASTERS

St. Aidan's : Fr. Simon Trafford, M.A. Classics; Officer Commanding C.C.F.
St. Bede's : Fr. Felix Stephens, M.A. Appeal Director; Editor: The Journal
St. Cuthbert's : Fr. Walter Maxwell-Stuart, M.A. History
St. Dunstan's : Fr. Leo Chamberlain, M.A. Head of History
St. Edward's : Fr. Edward Corbould, M.A. Head of History (University Entrance)
St. John's : Fr. Timothy Wright, M.A., B.D. Head of Religious Studies
St. Oswald's : Fr. Justin Arbery-Price, B.Sc., Ph.L. Biology
St. Wilfrid's : Fr. Matthew Burns, M.A., Dip. Ed. Languages

Fr. Charles Macaulay, School Guest Master; Religious Studies, Design
Fr. Dunstan Adams, M.A. English
Fr. Oliver Ballinger, M.A. Mathematics
Fr. Anselm Cramer, M.A. Librarian
Fr. Bonaventure Knollys, S.T.L. Design
Fr. Gilbert Whitfield, M.A. Classics
Fr. Francis Dobson, F.C.A. Politics

Br. Wulstan Fletcher, B.A. Languages
Fr. Bernard Green, M.A., M.Phil. Religious Studies, History
Br. Terence Richardson, B.Sc., M.Div. Design
Fr. Hugh Lewis-Vivas, M.A., Cert.Ed., S.T.B. Languages

LAY STAFF

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WA Davidson, M.A. History
B Vasquez, B.A. Classics
DK Criddle, M.A., Languages
GA Forsyth, B.Sc., Chemistry
DM Griffiths, M.A., Head of English
EGH Moreton, B.A., Classics
ESR Dammann, M.A., History, Head of General Studies

GJ Sasse, M.A., Classics, Careers Master
DB Kershaw, B.Sc., Music
EG Boulton, M.A., Head of Geography
JG Willcox, B.A., Languages, Games Master
JB Davies, M.A., B.Sc., Head of Biology
Lay staff refectory and built as the monks calefactory in 1812, the responsibility “it is said, of Fr Augustine Baines”, who “young as he was (26), played a leading role for the architectural symmetry”. The flags on the floor came from the Ness Hall property.
AID Stewart, B.Sc., Physics
TL Newton, M.A., Classics
RF Gilbert, M.A., Chemistry
AIM Dave, M.A., English
C Briske, B.Sc., Ph.D., A.R.C., Head of Chemistry
PA Hawkins, B.A., Languages
KR Elliott, B.Sc., Head of Physics
DS Bowman, Mus.B., F.R.C.O., A.R.M.C.M., Director of Music
SR Wright, F.R.C.O., A.R.M.C.M., Music
JJ Dean, M.A., English
G Simpson, B.Sc., Mathematics
F Booth, M.A., Geography
RVW Murphy, B.A., D.Phil., Director of Computing
N Mortimer, Music
CGH Belsom, B.A., M.Phil., Mathematics
CJN Wilding, B.A., Head of Languages
TM Vessey, M.A., Head of Mathematics
JD Cragg-James, B.A., Languages
FL Magee, M.A., Head of Economics
FMG Walker, B.A., English
ACM Carter, M.A., English
PM Brennan, B.A., Geography
DW Smith, M.Sc., F.S.S., Mathematics

KJC Collins, B.Ed., Head of Physical Education
C Simpson, Manager, Saint Alban Centre
Mrs PM Boulton, Cert.Ed., English
Mrs PG Long, B.Sc., Mathematics
Mrs LC Warrack, B.A., English, Theatre
DKJ Hansell, M.A., A.R.C.O., Music
Mrs BM Hewitt, B.A., Languages
Mrs JM Hansell, B.A., Music
JBIF Aldiss, B.Sc., Biology
PT McAleenan, B.A., Economics
AT Hollins, B.Ed., Mathematics
MN Baben, B.A., Director, Sunley Design Centre
DF Billiet, M.Sc., Ph.D., Chemistry
J Fletcher, M.Ed., Art
JA Allcott, M.Sc., B.Ed., Physical Education
J Astin, M.Sc., Mathematics
PJ Cramer, M.A., Ph.D., History
Miss AM Ellis, B.A., Design
MJ Keane, B.Sc., Physics
JD Leonard, B.A., Music
SP Walker, B.Sc., Physics
W Leary, Music

The following boys left the School in December 1984:

St. Aidan's: PNJ Blumer, JSM David, DPG Gant, D Keenan, TWG Murphy, RF Thompson.
St. Bede's: RJ Fawcett, A Jansen, CH Jarolimc.
St. Cuthbert's: AC Bean, NA Edworthy, PD Johnson-Ferguson, JN Perry, MJ Somerville-Roberts.
St. Dunstan's: JM Birkett, JD Daly, D Dibble, JTH Farrell, GH Longy.
St. Edward's: CLP Kennedy, BM Wiener.
St. John's: PA Buckley, JD Doyle, PR French, CP Verdin, PD Westenhall.
St. Oswald's: AK Macdonald, PMC Vincent.
St. Thomas's: CT McCormick, AD Marr, RTB Mash, SC Verhoev.
St. Wilfrid's: JB Codrington, RM Hudson, KM Lindemann, HS Robertson, BMB Ward.
The following boys joined the School in January 1985:

AJM Balfe (T), PA Cauchi (H), BJJ Cooper (A), MJ Dickinson (E), PEDS Eccleston (T), DF Green (T), SGA Keely (O), RT Lavelle (T), CB McCausland (C), DGB Mangham (J), WJ Marsh (C), KFC Parker (C), JP Simpson (D), DV Tabone (A), KA von Habsburg-Lothringen (D).

The following gained awards and places in the Oxford and Cambridge Entrance Examinations in December 1984:

OXFORD

Awards
Scholarship, Music
Scholarship, History
Denyship, Languages
Exhibition, History
Scholarship, Mathematics

Places
Languages
History
Classics
Mathematics
Natural Sciences
History
History
English

CAMBRIDGE

Natural Sciences
Music
English for Theology
English for Law
Nat. Sc. for Economics
History
Engineering
Nat. Sc. for Philosophy

University and Polytechnic Entrants October 1984

JW Appleyard
DH Arbuthnott
CP Bailey
MB Barton
AP Beck
APD Berton

Trinity, Oxford
University, Oxford
U C.L., London
Manchester
Bristol
Edinburgh

Law
History
Economics
History of Art
Pol. /Sociology
English

THE SCHOOL

Christ Church, Oxford
L.S.E., London
St. John's Oxford
Aberystwyth
Edinburgh
St. Mary's, London
Bristol
Durham
Emmanuel, Cambridge
University, Oxford
Queen's Oxford

Southampton
Bristol
Reading
Aberdeen
St. George's, London
King's, Cambridge
Newcastle
Liverpool
Exeter
Warwick
St. Bartholomew's, London
Essex
Hertford, Oxford
Birmingham
Bedford, London
U.C.L., London

Trinity, Cambridge
U M.I.S.T.
Edinburgh
Durham
Aberdeen
Kings Col. Hosp. London
Magdalen, Oxford
Jesus, Cambridge
Newcastle
Kings College, London
Ulster

Trinity, Cambridge
Leicester
Pembroke, Cambridge
Newcastle
Southampton
Univ. College, London
Jesus, Oxford

Engineering
History
Zoology
Pol./History
Phil./Psychology
Medicine
History
Arts. Gen.
Nat. Science
Geology
Classics
English
Ec/Accounting
Agric. Economics
Engineering
Medicine
Com. Sciences
History
Medicine
Economics
History
Medicine
Gov. Soc. Studies
P.P.E.
Physics
History
Architecture

Archael/Anthro.
Man. Sciences
History
Arts Gen.
Land Economy
Medicine
Oriental Studies
Engineering
Medicine
Law/Fr. Law
Maths
Ec/Maths

Engineering
Economics
Economics
History
Acc/Economics
Dentistry
Engineering Sci.
**THE AMPLEFORTH JOURNAL**

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**POLYTECHNICS:**

| Name         | Location                    |
Gogol started writing The Government Inspector in October, 1835, and finished it in three months. The first production took place at the Imperial Theatre in April 1836, but, despite the fact that Tsar Nicholas I was present and was reported to have rocked with laughter in the royal box, Gogol’s play created a furore. The world of officialdom was beside itself with indignation, for what the audience saw was an impertinent attack on the sanctity of the Russian bureaucratic system. A hue and cry was raised against the ‘unpatriotic’ author, and without further ado Gogol left Russia for western Europe in June 1836, lamenting that “the only thing to do is to write so as not to offend the humblest police constable.”

Yet the genesis of the play had been harmless enough. It all started with an anecdote of Pushkin’s about how in 1833 he had been taken by some worthies of Nizhni Novgorod for a high dignitary engaged in snooping on the local officials. So Gogol’s play, like Pushkin’s anecdote, is based on the time-honoured device of mistaken identity — only in this case the officials of “the distant provincial hole,” and especially the gorodnichy, or Mayor, of the “the only thing to do is to write so as not to offend the humblest police constable.”

The two main parts, of the Mayor and the faux-Inspector, were played by Lucien Lindsay-MacDougall and Andrew Lodge. L.L.McD. took some time to warm up (on the first night at least), and if he was not perhaps ingratiating enough in his first encounter with Khlyestakov, he gradually rose to the heights of hilarity and was most effectively self-lacerating in the eventual discomfiture. Andrew Lodge as the faux-Inspector did not quite convey the quality of essential innocence which I take to be the key-note of Khlyestakov’s character. The whole point about him is that he is always the first to believe whatever it is that he happens to be saying. No exaggeration is too much for him; indeed, he is the most consummate of completely innocent liars. Lodge played the part with studied elegance, but in movement and intonation there was too much repetition of rehearsed steps (three forward, three back, three forward) and of unvaried cadences. His staggers looked more like the stutting of a bemused marionette than genuine intoxication, but the climax of his great boasting scene had been waiting politely for his inevitable fall.

Among the corrupt officials there were some fine cameos-portraits — Rupert Ingrams as the pompous Judge, Fiske de Gouveia as the lethal Doctor, Robert Buchan as a zany Harpo Marx Superintendent of Schools, and Stephen Chittenden as a wailing Uriah Heepish Charity Warden, James Sandbach as the Postmaster was not helped by his extraordinary wasp-like costume. Even granted that a visual joke may have been intended, his outfit gave him an outlandish, almost extra-terrestrial, appearance. Yet, although he seemed to be blowing bubbles when he should, presumably, have been buzzing about, his final entry was most effective, and his articulation throughout was beautifully and buzzlessly clear. Patrick Magrane (whose Irish brogue seemed to be just right for the part) played the faux-Inspector’s serf sympathetically, but perhaps too sympathetically to show enough concern over his Master’s disaster-bent braggadocio.
The production was greatly enlivened at every entrance of the Mayoress — an exuberant pantomime-Dame performance by Christopher Mullen, with Richard Gibson as the flirtatious daughter fluttering round the old harridan most decoratively. Sam Bond and Anthony Corbett were excellent as the Jacks-in-the-box Bobchinsky and Dobchinsky, their lines crisply spoken and their interventions appropriately brisk. Mark Andrews and Alex Valentine played a number of interchangeably glabrous wives and waiters with no impairment of credibility, and, to complete the roll-call, Tom Harding performed his constabulary duties with truncheon-twirling aplomb, and Anthony Tarleton’s Abdullah (in dark glasses and Fez) could be said to have put OPEC onto the kopeck.

A few minor faults should perhaps be noted. ‘Asides’ were delivered straight, without any attempt at re-grouping to indicate that they were ‘asides’, and there was too much upstage delivery of lines which were rendered inaudible as a result. Lighting was too uniformly dim to prevent facial expressions from suffering a partial eclipse, and although the inset scene was better lit than the main stage, the forestage (which was used by Ossip for a lengthy monologue) was left in shadow, and I could not help wondering where all the spot-lights had gone. The anglicizing of proper names into joke-names reminiscent of Happy Families (Dr Finischem, Mr Wallop, Mr Pry et al.) I found irritating, if only because the embarrassingly arch English equivalents did not sort well with references in the text to droshkies and roubles, let alone place-names.

But I do not want to end on a captious note. There were several brilliant strokes in Mrs Warrack’s production. Ben Cave’s entry as a silent serf making his obedience (not in the text — just an inspired invention) was nicely judged and very funny. And the two tableaux at the end were most impressively executed. My reservations, such as they are, concern very minor points in what was a most enjoyable production. So it was received — to judge by the tumultuous applause — and so it deserved to be received.
The pace, slightly too slow at the start, soon picked up as the actors gained confidence, and settled to a brisk but not hurried rhythm.

The usual qualms about seeing large hairy young men play women's roles were soon alleviated when Albert Buckley as Ruth took the stage, displaying a shapely pair of ankles and a most seductive walk. Mrs Bradman (James Farrell) had less good ankles but made up for this with a magnificent bosom. Mark Ward's Madame Arcati used a splendidly eccentric appearance to the best effect, although his occult dancing was perhaps a little more prolonged than the joke warranted. Julian Daly's Edith managed an excellent trip as she appeared and maintained a marvellous bustle as she walked, effectively projecting the faint hysteria which connects her to the mysterious events of the play. Patrick French, as the shade summoned by Madame Arcati through the medium of Edith, also treated us to a good pair of ankles — most creditably since he was barefoot — and to a very sexy rendering of Elvira's more outrageous remarks.

The men were faced with a more difficult task, but Richard Hudson was masterly as a somewhat mystified doctor, and his uxoriousness was as excellent as it was consistent. Noel Coward knew what he was doing when he cast himself as Charles, the most difficult role in the play and Patrick Blumer made an excellent attempt at it, though the extremely accurate timing sometimes escaped him.

Patrick French's direction made good use of the stage space, and potentially awkward exits and entrances were skilfully handled by a disciplined team of actors. The comedy was well managed and, in the rare moments when Coward allows it to emerge, so was the pathos of the situation. Overall, it was an affecting and talented 'au revoir' by our last Oxbridge 'équipe'.

S.D. & S.D.

Activities this term were confined to the Christmassy end of the term; it was a short but hectic season. The annual fixture of Mass and carols at Malton shifted to York with the translation of Fr O'Neill to be parish priest of St Aelred's there. On the Tuesday following we were again invited to take part in the Catholic Schools Carol Service at Leicester, in aid of Menphys; again the star of the show was Julian McNamara's Christmas medley, in which the composer has now added a Red-Nosed Reindeer to Bing Crosby's 'White Christmas'. A third fixture in the week was at Escrick, south of York, at which we joined the orchestra of Queen Margaret's School for a concert to a packed church in aid of Ethiopia.

The Christmas tour had some old and some new events. It started again at Ilkley, home ground of Sean Farrell the organist, with a concert for Ethiopia in the parish church, preceded by another cleverly-arranged feast from Mrs Farrell. On the Thursday a lunch-time concert in Rotherham was followed by lunch and swim in the Hargans' new pool before we went on to our faithful supporters at Lincoln. There in the evening we sang in the Orangery of the ancient White Hart Hotel, and next morning, to a warm reception, attended by assembly of Mrs Mullen's school. For the Friday our revered founder, Dominic McGonigal, who has just gone down from King's, arranged for us to sing at the Cambridge Chaplaincy midday Mass, after which Fr Christopher kindly gave us lunch. One of the highlights of the tour followed, a concert to an invited audience in Bishop McMahon's church at Stock, after which he somehow managed to feed and fit us all into his own house, draped over every metre of floor-space.

On Saturday we went up to London, sang the Cardinal a short Christmas greeting in his study, and then we went up the road to sing at Westminster Abbey, to an audience of a couple of hundred drop-ins. One historical excitement here was to be given the Jerusalem Chamber as a robing room. In the evening we went north to Berkhamsted, where we sang the parish Mass with some extra carols, and were warmly entertained by families of the parish. The tour finished — it is becoming a tradition — with Mass and carols on the Sunday morning at Walthamstow, once again concluding with an enormous Christmas lunch. Musically the tour showed how much the choir had improved; there was a sureness and a flexibility which made the singing an exciting experience, and showed that the praise universally bestowed was not all mere flattery. For this a great deal of credit must of course go to Andrew Greasley (B), the conductor.

E.B.G.
This side did not come up to expectations. It would be too easy to suggest that the reason lay in the absence of their captain for the whole season. Poor Brown broke a bone in his hand within ten minutes of the start of the opening match against Durham and did not play again until the first match after half-term in which he tore a hamstring. The XV badly missed his exceptional playing powers at number 7 and perhaps even more his ability as a captain. Other injuries to key players made things difficult when they missed matches and two players foolishly got themselves disqualified from playing the odd game by contravening the school rules. There is no doubt that all these enforced absences particularly that of Brown, caused chaos from time to time and hindered the development of the team, both in ability and in spirit. But a great side has to put up with and overcome such difficulties. They could not and did not do this, being unable to eradicate certain weaknesses apparent from the earliest moments. Their two besetting sins were a weakness in the tackling and a tendency to give away penalties at the most crucial of moments. The tackling of all the three-quarters from P. Cox outwards (with the honourable exceptions of Perry and Butler), and of the back row was sketchy to say the least and it would not be unfair to say Sedbergh won a match they never should have done only because their tackling was infinitely better. Thus too many points were given away; add to that 42 points surrendered through 14 penalties and it was obvious that the team lacked discipline in certain areas and made things sometimes too easy for their opponents. The ball handling capacity of the forwards was also slow to improve, as was the ability to make the most of the many chances this boy was given. But he played many fine matches, powerful in the tight but unfortunately not the catalyst required in Brown’s absence. His form worried him overmuch. Perhaps the job thrust on him of captaining the side was too much for him. He tried so hard to do a difficult task with energy and loyalty, worrying a great deal on the occasions when the team failed. But he made things easy for Butler, other schools viewing him as the danger man; he remained difficult to tackle. He will be much missed as a person and a player. His style of play was an ideal foil for the clever Rees outside him who unfortunately broke his jaw against Giggleswick and could not play again. This was a pity for after a slow start to the season, there was a noticeable increase in confidence and speed; he has a good future if and when his finishing improves. B. Treneman took his place and although lacking basic speed his excellent hands and timing not to mention a robust hand-off made many a gap for the two wings. B. Rowling had an excellent season in attack scoring 12 tries. He was fast and tricky and had good enough hands to play fly-half in the absence of Butler and indeed to do this against Giggleswick had to travel all the way from Bristol! The other wing J. McMickan was strong and powerful. He had an immense boot and forged a workmanlike link with Oulton, the big centre. His cherubic demeanour was as important an asset as his kick and he played many good games none more so than against North Yorkshire Schools and Monmouth. T. Oulton by his standards did not shine enough. Big, powerful and aggressive, his timing deserted him. Too often he would delay the pass too long and this loss of form worried him overmuch. Perhaps the job thrust on him of capturing the side was too much for him. He tried so hard to do a difficult task with energy and loyalty, worrying a great deal on the occasions when the team failed. 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To see the captain standing watching game after game, unable to play was heart-breaking. The two tour games illustrated only too forcefully how much he was missed as both captain and player. He always gave his best, was unfailingly courteous on and off the field, accepted his lot with great fortitude and reaped his reward when the XV laid on a demonstration of power and speed at Whitgift which would have been hard to match anywhere. Who was in the van throughout the game? ... Paul Brown. Who was smilingly in the van in the defeat by Monmouth and in the team’s defeats earlier? Paul Brown. Enriched by his sense of fun, liveliness, courage, endurance, great grace and...
politeness the team missed him in their training sessions as well as in their matches. He made it a happy season for everyone. It would have been happier if he had been able to play.

The team was:

The Captain awarded colours to the following:

Jonathan Perry (C) became one of the select few to be awarded triple colours: Captain of Cross-Country (which has superseded Athletics as a Spring term school — though not house — sport); vice-captain of cricket in which he was opening bowler, often — and should always have been — opening batsman, reliable indeed one of our best-ever fielders and catchers in the deep; and a Rugby colour after the last match. He was also Head Monitor of St. Cuthbert's and gained an entrance to Trinity College, Cambridge to read History. JFS

AMPLEFORTH 27 v MIDDLESBROUGH COLTS 6
(16 September)

The XV were hardly ready for a game four days into the term: their inexperience, lack of control and cohesion, and in some cases a lack of fitness were apparent. But they started well enough, Butler kicking a good penalty off a post in the first minute which was followed by some good attacking rugby for five minutes before Middlesbrough started to deny the team possession. It took another twenty minutes before the team scored again through Rowling who was a continual thorn in Middlesbrough’s side as he scored two more tries after half-time as the team stretched their lead to 27 points. With ten minutes to go, the team had had enough and allowed Middlesbrough to score a brave try in the corner.

AMPLEFORTH 23 v W. HARTLEPOOL COLTS 12
(23 September)

The unkind northerly wind ensured that this would be a match of two halves, the XV having the elements at their backs in the first period. It soon became apparent that West Hartlepool had a rugged and skilful pack who found it difficult to cope with the boys’ speed. The latter found that swift rucking paid dividends and both wings were soon able to show their pace and score a try apiece sandwiching a try by Brown. When Butler finished the half with a majestic penalty, the school were 17 – 0 up. They clearly did not realise that they could not rest but rest they did, West Hartlepool kept it tight, and the lead was gradually whittled away until with five minutes to go the score was 17 – 12. The XV roused themselves, won a set scrum at the other end and Cox growing in confidence put Rees in for a fine try. Perry who had played so well had the last word with his conversion.
SPORT: WINTER TERM

DURHAM 18 v AMPLEFORTH 21
(3 October)
The XV were ill-prepared for this match so early in the term and showed it. Naive errors with regard to the laws gave Durham a 6–0 lead in ten minutes and when the captain P. Brown went off with a broken bone in his hand after fifteen minutes, things did not look good for the school. But as though to make up for his absence, they struck back with a penalty and a goal, Butler forcing an opening for Oulton to score under the posts. The lead was short-lived; another long penalty by the Durham captain made the score 9–9 at half time. Durham's pack now seemed to have the ascendancy and their backs joined in with an admirable try in the corner again massively converted. The school woke up to their danger and moving left and right provided Treneman with a chance to score near the posts which sadly was not converted. Yet another penalty by Durham saw them to what they thought was the safety of 18–13 but the school now showed their mettle. Treneman set up the powerful Butler for a try in the corner and with one minute to go the pack won rucks and provided a try for the clever Rowling. Again the conversion was missed; Durham attempted and narrowly failed a marvellously long drop goal and that was that.

MOUNT ST. MARY'S 3 v AMPLEFORTH 13
(6 October)
The school won the toss to play against a stiff breeze, lacking their captain and vice-captain both injured the previous Wednesday. The result of their injuries was a stereotyped display by the backs who could not capitalise on the good work of their forwards who were certainly in more confident mood. Their powerful rucking and scrummaging was too much for Mount but for all that the school could only lead by a penalty goal at half time. Rowling's try engineered by the admirable Cox, who improves with every game, did not change the predictability of the backs and it was left to the forwards to seal the game with a pushover try awarded to Cox and converted by Channer. Granted the rather makeshift team, further disrupted by an injury to Perry who had to come off, it was an encouraging performance for the battles to come, Rowling, Hart, Cox, Thompson and Kirby being particularly noticeable.

AMPLEFORTH 23 v NEWCASTLE 7
(13 October)
The school played down the slope but against the stiff breeze in the first half and it soon appeared that their opposition had not the same power and pace though they were prepared to chase and spoil everything. Greed caused any number of missed opportunities and the frustration arising from that led in its turn to a frantic and frenzied game. The school led 13–0 at half time through tries by Hart and Oulton and a penalty by Perry but they were unable to improve their teamwork in the second half and eventually emerged winners 23–7 in an undistinguished match.
It would be churlish to suggest that Ampleforth chances were blown away in the unkind westerly gale that howled across the ground for the Sedbergh defence was brilliant and the Sedbergh forwards were as hard and as committed as usual with the front and back rows of their scrum having things much their own way. It is some years since an Ampleforth pack was pushed about so much and some years since so little ball was won off the ground. Thus Sedbergh playing down the hill monopolised the early play though it was from Ampleforth possession that Sedbergh scored. Cox went blind, lost the ball in the tackle, Sedbergh won it and scored wide out. The school pack raised their game, stormed the Sedbergh 22, and though the defence only just held against Butler and Oulton, both playing fine games, they conceded a penalty. The half-time score of 3 — 4 galvanised the school. For much of the second half they thrust at the Sedbergh line which held in some cases by the brilliance of their tackling, in others by Ampleforth inefficiency (two overlap balls were dropped) and in others by good fortune. Sedbergh held fast and scored again in the dying moments when Butler in desperation attempted to run in his own 22 and paid the inevitable penalty, salt being rubbed in the wound by the conversion from the touchline.

DENSTONE 14 v AMPLEFORTH 18
(23 October)

A long journey in teeming rain was a poor preparation for boys suffering an anti-climax. They played with little appetite, were 4 points behind in half a minute and 8 points down in five. They staged some sort of a come-back before half-time to be 8 — 14 down and were rather fortunate to be in contention. Oulton initiated some spark of feeling with his powerful running, scored one try, failed to ground the ball on another, and did his best to pull the team together in the second half. The muddle continued and the team had to resort to a pushover try to take the lead and keep it to the end of a disappointing match.

AMPLEFORTH 24 v LEEDS G.S. 6
(26 October)

If the red and black had looked distinctly faded against Denstone, those same jerseys looked vivid in both colour and power on a beautiful autumnal afternoon. Skilful and speedy rucking in the very first few minutes caught the Leeds’ backs offside to give Cox the chance to place a penalty, a feat he repeated moments later when a huge garyowen from Butler caused the Leeds’ full-back to lie on the ball. Leeds seemingly undisturbed by all this won loose ball on the Ampleforth line and scored under the posts when a dummy was bought in a situation where a brave tackle looked as though it was about to be made. Some wildly inaccurate and indiscriminate kicking wrecked the next fifteen minutes and it was only when Butler and Oulton let the ball go quickly for the first time that the School scored a delightful try through Rowling from their own half. For the rest of the match, the forwards dominated the Leeds pack, gradually wore them down, and first Oulton, bearing off countless tackles, and then Hart direct from a set scrum on the 22 scored tries which Cox converted to seal an impressive and encouraging performance by the pack.

STONYHURST 9 v AMPLEFORTH 7
(13 November)

This was a game in which the XV flattered to deceive. In the first half they played some excellent rugby against a good defence, scoring one try, having two others disallowed and coming very near on several occasions. Newman monopolising the line-out was a source of inspiration for the pack and Oulton made two or three telling breaks in the centre with the aid of Perry. But tries would not come, and Stonyhurst on their infrequent excursions into Ampleforth territory kicked two penalties to be in the lead against the run of play at half-time. Tactically the XV now went to sleep: instead of playing the ball deep into Stonyhurst territory as the rain began, they persisted in running the ball in conditions which gave them little chance of success. Stonyhurst’s tackling was not troubled, their continual kicking was admirably judged and although the School led briefly through a Perry penalty, a stupidly thoughtless offside offence at a set scrum in the final minutes sealed the game for Stonyhurst.
The team decided to play up the steep slope in the first half on a pitch made treacherous by heavy morning rain and they ... with a try engineered by Butler and Cox with Brown, playing marvellously, in close attendance. By this stage it was

as they shut the door on the School with a try in the final minute. It was a great disappointment to lose so finely balanced and so fiercely contested a game but not to such a fine team.

This was a superb match of contrasting styles. Monmouth with their better rucking, support play, speed and tackling against the better set-piece play of an Ampleforth side which was determined to make up for all their difficulties of the term. In the event a classic encounter hinged on very little. Monmouth scored the only try of the 1st half while Butler kicked a long penalty goal and the match turned the tables again and the fluency of the Monmouth machine was regained.

This was an important game to win for the sake of the reassurance that victory would bring after the debacle at Giggleswick. It was good to see Butler back and Hart and Rowling restored to their rightful positions; there was need of this for North Yorkshire were a different proposition from the previous year—a good solid pack with several players with Yorkshire aspirations. The School scored within ten minutes when Newman soared like an eagle to win the ball at the front of the line-out, Cox, Thompson, Duffy and Hart mauled and interpassed and Hart scored an excellent try which was converted by Cox. The second try again started with Newman's colossal leap when McMickan was tackled the tackler was won, Treneman broke and Rowling scored. Again Cox obliged. But after half time the team had one of those periods in which this side seems to indulge. They went to sleep, won little ball, could not get out of their half, and North Yorkshire scored two tries to cut the lead to 12—10 and to keep the School under heavy pressure. Butler having his best game at fly-half relieved this with some magnificent kicking and narrowly failed to score a try when he opened up the defence, had a situation of three-to-one and then ruined the easy part! But the position was enough for Cox to score and in a moment of casualness miss the conversion. But the confidence was back. Cox kicked for position, Rowling tackled, Hart picked up and scored in the corner for the XV to have a clear-cut victory in a worthy game.

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**MONMOUTH 10 v AMPLEFORTH 3**

(St. Mary's Hospital Ground (5 December))

This was a superb match of contrasting styles. Monmouth with their better rucking, support play, speed and tackling against the better set-piece play of an Ampleforth side which was determined to make up for all their difficulties of the term. In the event a classic encounter hinged on very little. Monmouth scored the only try of the 1st half while Butler kicked a long penalty goal and the match at half time was in the balance. But in spite of some heavy pressure on the Monmouth line in the second half the School just could not score. Butler was wide with another long penalty and McMickan twice all but got over in the left corner after some slick handling in the backs. The second of these failures was narrowly missed. The second try was with some magnificent kicking and narrowly failed to score a try when he opened up the defence, had a situation of three-to-one and then ruined the easy attack! But the position was enough for Cox to score and in a moment of casualness miss the conversion. But the confidence was back. Cox kicked for position, Rowling tackled, Hart picked up and scored in the corner for the XV to have a clear-cut victory in a worthy game.

**WHITGIFT 8 v AMPLEFORTH 22**

(17 December)

The team decided to play up the steep slope in the first half on a pitch made treacherous by heavy morning rain and they could not have had a worse start, loose defence in the centre allowing an unconverted try in the first few minutes. The School drew level almost immediately with a try engineered by Butler and Cox with Brown, playing marvellously, in close attendance. By this stage it was
THE THIRD XV

It took time for the side to settle, but by the end of the season good rugby was being played. Eight of the ten matches were won and most of them by a convincing margin. The side was excellently led, first by P.D. Wellstead, then by J.H. Holmes, and later by N.A. Edworthy. The forwards throughout the term were excellent and were never outplayed. Perhaps special mention should be made of the solid front row of E.J. Kirwan, M.S. Cunningham and J.H. Holmes and the outstanding play of J.T. Hart Dyke as a flanker. The main problem was to find an effective back division. A series of early season injuries resulted in frequent changes, and it was not until the last few matches that a satisfactory combination was found. N.A. Edworthy both at scrum-half and stand-off looked a good player, and M.B. Barrett who played at scrum-half at the end of the term was strong. The return of P.B. Sankey in the second half of the term made a difference and brought fluency to the line, which at the end of the season looked very good. J.S.M. David at full-back added an unpredictable element in defence, but flair in attack. Altogether it was an enjoyable season and the side showed admirable commitment.

The following played regularly:


*COLOURS.

RESULTS:

Ampleforth 40 v Reed School 1st XV 7
Ampleforth 16 v Giggleswick 2nd XV 0
Ampleforth 26 v Newcastle R.G.S. 3rd XV 7
Ampleforth 31 v Leeds G.S. 3rd XV 21
Ampleforth 3 v Sedbergh 3rd XV 18
Ampleforth 4 v Conwy's School 1st XV 8
Ampleforth 28 v St. Peter's 3rd XV 3
Ampleforth 36 v Q.E.G.S. Wakefield 3rd XV 10
Ampleforth 34 v Bradford G.S. 3rd XV 8
Ampleforth 16 v Hymer's College 3rd XV 8

THE FOURTH XV

The Fourth XV enjoyed a successful season only losing one match (13 – 16) to a competent Sedbergh side. However it was against Bury G.S. 1st XV that the side produced their best rugby in a hard fought and enjoyable game. Here against a bigger Bury side, fine rucking and handling led to three magnificent corner flag tries, two scored by B. Akporiaye, and one by G. Longy.

Although the team had to adapt to many changes during the season their enthusiasm for training managed to overcome this.

Special mention should be made of the forwards; H. Fircks, C. Kemp, A.
The full back position was never adequately filled, the incumbents being either steady but slow, or fast but lacking in ball handling. Balmer would have probably made the position his own, but for injury. Burnand and Hampshire J. also played with cheerful effectiveness.

The season opened with a victory over Read’s School Drax, followed by a narrow defeat by West Hartlepool Colts. Early signs indicated that the side was short on skill and wit. However a neat performance against Durham indicated that these deficiencies might be overcome by determination and organisation. Despite the loss of Mayer overnight the side opened brightly against Newcastle, but became somewhat bogged down in the second half as the game developed into a stalemate on the visitors 22 metre line. The forwards were beginning to work together, and with the backs showing more confidence the mood became buoyant, but then sickness struck. At some stage or other most of the side were absent in the week before Sedbergh and it was a physically weakened side that was blasted out of sight for some twenty minutes by an efficient Sedbergh pack complemented by a balanced performance at fly-half. In the second half the side played with great spirit to keep the opposition at bay. A good result was needed to lift morale. This appeared to be developing against the touring side from Haberdasher’s Aske’s, but a soft interception try and two penalty kicks that bounced off the woodwork, enabled the visitors to sneak home. The half term break did a world of good and the start against St. Peter’s was electric with twelve points being scored in the first two minutes. Again a lack of pace prevented further scores, until a defensive error gave us a rather flattering result. The Barnard Castle outsiders had too much pace for us, and simply ran round the outside to score, although the team stuck gamely to its task. A victory over a weakened Pocklington side gave the team the boost so badly needed earlier in the season. From a slow start one could see that these deficiencies might be overcome by determination and organisation. However in the scrummage considerable problems were experienced with only Leonard able to show the way. It was a long time before O’Mahony at scrum half developed a pass whose length and accuracy would be difficult to better. It was a shame his running and kicking did not develop at the same rate.

Elliot, Derbyshire and Gibson proved to be a smooth and reliable mid-field trio. The defence provided by the centres was very tight and effective and was rarely beaten. Whitelaw and de Palma provided a potent strike force. Scoring 27 tries between them they nearly provided three quarters of all tries scored, and place kicking was unique to say the least. Strangely the best team performance was against Bradford, who were the first team ever to beat the side. The pattern of play to be adopted was established early. With two fast, strong wings and a midfield that was capable of moving the ball quickly and accurately, a wide game was desirable. The pack was mobile and therefore support for the threequarters was never a problem. Possession in the loose was abundant with O’Mahony at scrum half developing a pass whose length and accuracy would be difficult to better. It was a shame his running and kicking did not develop at the same rate.

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The outstanding player was Seymour, the captain. He led by example and it was a fine example. Tireless in defence, aggressive and dynamic in attack. A fine player and leader. The whole set is to be commended on its approach. The boys were wholehearted and always willing to learn and improve. Therefore it was a thoroughly enjoyable season and a pleasant and easy team to coach.

My thanks to Mr. McAleenan for the support he gave me and to Mr.
Collins for the invaluable time he gave up to sort out any three-quarter problems we had.

The team:


*COLOURS.

Played 13 Won 10 Lost 2 Drawn 1

UNDER 14’s

This year’s side compared favourably with last year’s unbeaten one, though its record is not as good, losing one match to Hymers. Results apart, this — together with the Stourton, Macauley, Dyson XV — was probably the most talented under 14 group for the last 20 years, partly because they were physically much bigger, but more especially because there was so much talent. 22 members of the set played for the A side during the term and several others were up to usual A side standard. The foundation of the team was laid by the fine group that came from Gilling and tribute must be paid to the exceptionally high standard of coaching they had received.

The outstanding player and personality of the side was P. Bingham who was moved from centre threequarter to No. 8, a position he came to enjoy and in which he excelled. He not only played his rugby hard, but, as captain, demanded high standards. He developed the ability to enthuse, criticize and to encourage almost simultaneously, rare in a 13 year old.

There were two other forwards over 6 feet tall. M. Holgate improved with every match and became particularly effective in the loose, while his fellow lock, P. Strinati, was able to out-jump all the opposition in the line-out. The front row was something of a problem, but G. Watson and J. Whittaker developed as effective props, and J. Bozzino became an excellent hooker. Both flankers L. Wales and N. Beale, were fast and effective. This completed a virtually all Gilling pack, though R. Lean, R. Sturges, P. Gaskin and A. Mayer all played on occasion. Its strongest performances were in the second phase where the rucking was of a high standard.

A similar wealth of talent existed in the threequarters. G. Easterby developed to become a lively and competent scrum-half, and his partner, A. Boyle, had moments of inspiration. There were four centres of skill; J. Thompson was unlucky to break a leg in mid-term, W. Thompson a small but skilful player became the regular inside centre while P. Goslett took over from D. Casado as outside centre when the grounds got wet. P. Goslett had strength and size which made him more effective while D. Casado was impressive on dry grounds where his elusive running mesmerised the opposition. Both wings, M. Auty and H. Lorimer were big, fast and strong, and Auty, in particular, seemed to get quicker with every match. At full back J. Oxley was impressive, particularly when catching the high ball and in making many a try-saving tackle.

In the B side, H. McNamara, L. John and M. Byrne all showed promise.

The record speaks for itself, an average of 30 points per match, only two tries conceded, both in the same match, and in six matches the margin of victory was over 20 points. The 16 – 10 victory over Leeds was the closest in the first half of the term, while Bradford provided the toughest match of the term. We won 8 – 0 after a gruelling battle against a well drilled side, a victory which left a bitter/sweet taste. The Hymers match, played three days later, without the captain, was something of an anticlimax and the team lost by a penalty, in an even game. The B side lost only one out of five, and won the others convincingly.

It was an enthusiastic, skilful and pleasant group which produced some rugby of a very high standard.

HOUSE MATCHES

Senior final: St. John’s beat St. Cuthbert’s 18 – 7
Junior final: St. Bede’s beat St. Aidan’s 8 – 0

GOLF

E. Kitson took over as Captain of Golf in September but the Autumn term saw disappointingly few golfers. M. Whittaker defeated Kitson by one stroke to win the Vardon trophy and the boys team played manfully against the Old Boys in the annual golf match at Ganton. Once again we record our gratitude to the Old Boys who gave us all such a pleasant day.

In the meantime the work to improve the golf course goes on: Fr. Leo and the helping boys have wrought wonders. New trees, new greens and even a new hole have appeared recently and the efforts made on the course are obvious. It is a great credit to the ingenuity and painstaking industry of those concerned.
SOCIETIES AND ACTIVITIES

THE SENIOR DEBATING SOCIETY

With the retirement of Fr Anselm as President after three years and the departure of James Codrington, Christopher Kennedy, Barnaby Wiener, Richard Hudson and Andrew Bean, who between them formed the mainstay of the society, new talent had to be found to continue its tradition.

Fr Bernard succeeded to the President’s chair and arranged the election of a new committee. Those voted in were as follows: Alex Ballinger, a cynical but persuasive speaker; Sebastian Chambers, who invariably prepares his speeches at the very last minute; Dominic Carter, who can rarely be induced to speak; Charles O’Malley, who can rarely be induced to stop speaking and last but not least Ben Gibson.

This change stimulated fresh enthusiasm for debating in the school and various new speakers emerged, among them Hugo Fircks, Richard Mountain, Ben Hall and Ben Hicks, while we continued to be entertained by old favourites, notably Stephen ffrench-Davis. The society are particularly grateful to Fr David and Br Jeremy who competed as guest speakers — the standards of the society noticeably improved after their most entertaining debate on foreign languages.

A most impressive term under a new regime; the debates were as follows:

This House does not regret the death of twenty-eight Wakefield patients. Ayes 24, Noes 8, Abstentions 1.
This House opposes the reintroduction of compulsory military service as an affront to the moral consciences of the nation. Ayes 40, Noes 18, Abstentions 3.
This House regrets that Columbus ever discovered America. Ayes 39, Noes 18, Abstentions 2.
This House holds that the drug problem in Gt Britain is largely the result of the existing drug laws. Ayes 19, Noes 29, Abstentions 9.
This House believes that foreign languages are best left to the foreigners. Ayes 21, Noes 36, Abstentions 2.
This House is disillusioned with democracy. Ayes 20, Noes 13, Abstentions 1.
This House would not send its sons to Ampleforth. Ayes 23, Noes 30, Abstentions 7.

We also had a successful debate with the Mount School in which we agreed that This House regrets the restraints of monogamy.

Dominic Goodall, Secretary

THE LEONARDO SOCIETY

After the lapse of many years, the society, dedicated to the history of art was refounded by Hugo Fircks, Alex Ballinger and Malcolm Grey, with Fr Bernard as president. Our opening talk was given by Fr Edward, “Towards an understanding of Renaissance painting”; we then entertained Mr Simon Reynolds (C 57) on Symbolism; and finally Mr James Ogilvie-Forbes (W 64) on Hogarth. All the lectures were illustrated. They have brought a new dimension of art appreciation to the average Amplefordian.

M. Grey, Secretary

VENTURE SCOUTS

These brief notes cover the whole calendar year 1984. The year’s programme was somewhat trimmed, due to clashes with other events and commitments.

There was a Lake District week-end in February, when Scafell Pike and Skiddaw were climbed in severe winter conditions. Several members braved a nasty week-end in March to take part in a survival and leadership course on the moors, organized by the County Scouts. Enthusiasm for caving is reviving and some descents were made, following training in single rope techniques with our newly acquired equipment. There was canoe training in the pool and members took part in slalom events at Bingley in the summer and West Tanfield in September. There was sailing at the lake on summer Friday afternoons and the Unit organized the senior sailing competition at Scaling Dam. Several members continued the tradition of helping with the Junior House Scouts and the Sea Scouts. A fitting climax to the summer term was the presentation of the Queen’s Scout Award to Nicholas Torpey, Peter Kerry and Simon Baker; they are hoping to attend a royal event at Windsor in April.

In the autumn we were represented at the Country’s Raven activities week-end and there was a week-end hike across the eastern part of the moors and along the coast. Stephen Chittenden, Graham Sellers and Edward Foster, our team in the Cleveland Navigator night wayfinding competition, won the ‘Nebula’ trophy, not awarded since 1981 as no team in that age-group had completed the very tough course since then.

A.C.
COMBINED CADET FORCE

ARMY SECTION

At the beginning of the Christmas term, the number of cadets staying on in the Contingent as volunteers was lower than usual, and in particular there was little support from the top year. There were sufficient seniors to staff the various courses, but 4th year cadets have not quite the experience and authority of 5th year. Quite a number of seniors are now involved in administration: looking after the issue and collection of kit. This is a responsible job requiring not only an ability to deal with the kit, but, more important, to control and organise large numbers of cadets — man management, in fact. Sgts Houston A.J., Gibson B.T., Butler M.X., Cornwell J.S., and Nesbitt P.N. have done a good job in this respect.

The senior cadets running Training Courses have been: Sgts Bridgeman M.G., McCormick C.T. and Neale C.A.H. in charge of the Tactics Course, which culminated in a night patrol exercise at Valley Farm. The Adventure Training Course was run by UO Fraser A.J., Csgt Clifford J.P. and Sgt Doherty A.J., assisted by Lcpds Record M.C., Smallman G.D.L. and Lindemann S.A. Their training ended with a weekend hike on the moors, mostly in very wet conditions. Lcpd Vyner-Brooks E.C. conducted a course on the Landrover for the R.E.M.E. Section. The majority of the 3rd year were trained by RSM Crumbie of 9 CTT who ran an NCOs' Cadet Course. The 1st term recruits were the responsibility of Sgts Birkett J.M., Bradley M.R.Mc., Fawcett R.J. and Longy G.H. All these 1st term cadets passed the APC Weapon Training test, and half passed the Fieldcraft: the rest will be instructed and tested next term.

THE ROYAL ARTILLERY TROOP AND LIGHT RESOURCE SECTION

Following the success of the First Aid and Light Rescue instruction given to the cadets in the R.A. Troop last summer by L/Bdr Osborne of 49 Regt RA it was decided to offer some of our second year cadets the option of a full course in Light Rescue. Two separate courses were established in September, each with their own adult and cadet instructors.

The R.A. Troop under the watchful eyes of Sgt Carroll RA (9CTT) and Cadet Sgts Brown, Bennett and Thomas, carried out training in Self Reliance, Gun Drill and Observation Post work. We shall be sorry to lose Sgt Carroll on his posting to the newly formed 14 Regiment RA at the Royal School of Artillery, Larkhill: he has helped us to prepare for various ceremonial duties, including the 25 pdr Salute to the Chief of the Defence Staff. We wish him well and welcome his successor, Sgt O'Brien R.A.

The Light Rescue Section has been established under Captain Dean and three Cadet Sgts with specialist interest and qualifications in First Aid: Sgts Osborne, Petit, Beckett. A visit was made to the RAF Rescue helicopter Flight at Leconfield, and training support given by the RAF Linton Rescue Team, the North York Moors National Park Ranger Service (Mr Dilcock) and the North Yorkshire Fire Brigade (Assistant Divisional Officer Holliday). The basis of all instruction in this section is the Red Cross Junior Syllabus and the Cadet Self Reliance Course. We are grateful for all the support given to the courses mentioned here.

ROYAL NAVY SECTION

Our normal training pattern went smoothly under the competent control of PO Sellers G. and PO Martin H., assisted by LS Carty T. CPO Ingrey R. also provided his customary expertise.

We were very pleased to receive a visit at the end of the term from Captain Michael Gretton, Royal Navy, (B63), who was our first senior cadet when the Section began in January 1963. He gave us an illustrated talk on his varied experiences during his naval service. We also were pleased to see the Naval Member of the Joint Cadet Executive at the Ministry of Defence, Cdr Julian Osborne, Royal Navy, who visited us earlier in the term. During the Christmas holidays PO Sellers was awarded a Naval Scholarship; we congratulate him on this important success, which augurs well for his future naval career.

ROYAL AIR FORCE SECTION

The senior members of the Section were Flt Sgt MacCulloch M.J. and Cpl Cowell J.A. In addition to the normal proficiency training, the acquisition of an old Vulcan bomber ejection seat and several parachutes has made possible new forms of training, including a search and rescue course. The weekly flying at RAF Leeming has continued, even though the Station is now being converted to hold three squadrons of Tornado F2 fighters. We are very much indebted to the staff of No. 11 AEF who have given us so much help, and especially to Sqn Ldr Pam Hicks. During the term we were pleased to receive a visit from our liaison officer, Flight Lieutenant Steve Duffil, RAF, from Headquarters Air Cadets. Flight Sergeant O'Fee has come over to help us regularly each Monday.
Two full-bore and one small-bore matches have been shot during the Christmas term. The North East District Skill-at-Arms Meeting at Strensall resulted in our A Team winning Match 1 (Deliberate), being runners up in Match 2 (Snap), winning the aggregate (Match 3), and also the Falling Plates (Match 4). Our B Team was 3rd in Match 1 and C. Kemp won the cup for the best individual shot. All in all a very successful day!

In the North East District March and Shoot (Exercise Colts' Canter) our team came second (as they did last year). Although it was a very good result, it was also slightly disappointing: a small map reading error lost valuable time points, and the shooting at the figure targets was not up to our highest standards.

In the Stanisforth small-bore competition one member of the VIII had an off day and dropped 9 points (the others were 99, 98, 98, 98, 97, 95) and we failed by a few points to reach the final stage. 16th was not a bad position in a big competition like this, but we had hoped for better. T. Maxwell has been a successful and energetic captain.

THE DUKE OF EDINBURGH'S AWARD

In the Autumn Term the opportunities available to participants continued to develop. A party of Gold leaders from the 6th Form took part in a Day Training Conference at Ripon, and others assisted in the administration of the Scheme and the training of younger participants. Other Service activities included a new group working for the RLSS Award in Life Saving with Mr Wood, and fund raising for the Red Cross and for the victims of drought in Africa.

Four groups were assessed at Bronze level in the Expedition Section by Mr and Mrs Austin and Dr Billett; a Silver group was externally assessed in the Fylingdales area by Mr L.N. Baynes of the local Expedition Panel.

In the Physical Recreation Section Father Julian ran another Swimming standards course, and Mr Allcott completed the testing of a Physical Achievement course begun earlier in the year by Mr Bowen. Other participants completed their own individual programmes in other sports.

The number of Skills offered this year has included War Gaming, Schools Net Signalling (CCF), Drama, a study of Bridges, Chess and many others. We are grateful to all the adults who have helped with these activities as well as the others mentioned above. A large number of these helpers attended a memorable celebration tea party provided by Miss Mulcahy and her staff on the occasion of the presentation of Gold Awards to Andrew Osborne (B) and Mark Stoket (H) by Father Dominic. A total of 32 Awards have been gained at all levels in 1984. The following have recently reached Award standard: Gold: A. Osborne (B), M. Stoker (H), Silver: C. Beckett (H), S. Chittenden (H), C. Corbally (O), J. Cornwell (A), A. Doherty (W), H. Martin (O), S. McKee (H), B. Morris (W), P. Nesbit (H), R. Osborne (H), T. Petit (W), T. Smallman (B), N. Somerville-Roberts (C), G. Wales (T). Bronze: T. Carty (H), S. Chittenden (H), T. Harding (B), T. Hanwell (A), C. Kemp (O), D. Mayer (J), J. McBrien (O), T. Petit (W).

EXPEDITIONS

The three first-year expeditions on the first three weekends were their usual success. For the first, at Redcar, we had good weather and plenty of water-sports, especially as an unusually high proportion of new boys had experience of canoeing and sailing already. The second was wet, but after a ride on the North Yorkshire Railway, a picnic by Malham Spout and a walk to Grosmont still proved thoroughly enjoyable, perhaps the large number of Scots helped to make us impervious to the weather. On the third Sunday there was a
happy day at Lightwater Valley, rounded off by a magnificent high tea as the guests of Michael and Valerie Holroyd in Harrogate — for 40 of us.

After this the rest of the house was so jealous that we had to arrange a weekend at Hadrian's Wall for 15 of the third-year boys. We camped in the grounds of, and were royally fed by, John and Margaret Smith at Muggleswick, and managed to visit all the principal sites of the Wall, even walking along a considerable stretch in suitably blustery weather. On the holiday weekend Mrs Gray led a party to Scarborough on the Saturday, and on the Sunday a dozen boys managed to climb all over Brimham Rocks and the White Horse without injury, and were given an introduction to the gliders at Sutton Bank. In fact the weekends were almost the busiest time of term, with these and Scout expeditions, and it was with difficulty that we managed to fit in such fixtures as Chess matches, which traditionally happen on a Sunday.

In the second half of term a couple of training sessions at the Catterick Ski Slope provided a warm-up for the annual trip to the Alps. This year the party numbered 35 to Les Arcs (two members of staff, five sisters and nearly a quarter of the house). The snow was good, the temperature —35° but clear and sunny, and the accommodation in 5-bedded apartments very popular. For the second year in succession there were no injuries to the boys, and only Mr Duncan hurt his leg in such a way that he spent the second half of the holiday skiing gracefully and fast on one ski.

CONFIRMATION

After the enthusiastic response from parents of Confirmandi in the summer term, a second meeting of parents was held on the eve of the holiday weekend, to discuss the progress of our preparation according to the Silver Burdett scheme. There was considerable discussion of the age of confirmation, and also of the difficulties of doing a parish project in the summer holidays, when both families and parish priests tend to be away. The candidates for confirmation themselves prepared and put on a number of liturgies and other activities as stages of their structured course, with the result that when Bishop Harris conferred the sacrament on the eve of half-term all participated fully and with awareness of this significant moment.

MUSIC

No Master-in-Charge-of-Music at the Junior House was appointed to replace Mr Lowe, so we reaped the services of two, and music flourished under the sage counselling of Mr Leary and the enthusiasm of Mr Leonard, the former specialising in strings and the latter in anything connected with singing. We had a fair range of concerts. First a violin recital by Mr Leary, which showed to the full the potential and excitement of the instrument, then a nice little formal guitar recital by Alex Valentine (B). On the evening of the holiday weekend we greeted parents with a slick half-hour of pieces prepared in the first month of term. Chiefly memorable was the first performance by the newly-reformed Junior House Singers, and also Crispin Davy’s sparkling piano-playing.

For the Retreat we planned a joint production of the opera Nero by Mr Leonard and Mr Crowdy. But at the last minute Mr Crowdy had to cancel his return, being called to his brother in Ireland; at a few hours notice his place as producer was courageously taken by Ben Cave (W) and Matthew Phillips (O). A cast of 75 was involved, fitted with difficulty onto the stage of the Concert Hall, with two choirs of Christians and Roman Courtiers respectively. Too much polish is not to be expected on 1½ days’ rehearsal, but Andrew Nesbit’s singing of the lead role was clear and sensitive, while James Fee ranubstantiously mimed below.

The short second half of the term became hectic with extra rehearsals for The Messiah, rehearsals for the considerable programme of the Ampleforth Singers (reported elsewhere) and for the Junior House Singers’ Carol Service at Kirkbymoorside. In addition Gilling invited us to a joint Musical Party one evening. This was held in the Long Gallery, which made a gracious scene (one of our participants was heard to remark that it was much more like home than the Junior House). Of the Junior House players one remembers especially Robert O’Leary rushing to the piano, playing by heart with great verve and rushing away again. Toby Gaffney playing a Marcello sonata with his mute obstinately stuck on, Francis Gotto’s greatly improved playing, and Sebastian Greenfield’s lively and tuneful violin-performance. It was a pleasant evening which we hope will be repeated.

ART

This term Art & Carpentry at the Junior House broadened to include the theory of design: the third-year boys began with a new area, simple mechanisms. The Junior House was somehow fitted into the hectic timetable of the Sunley Centre, and have been taught a double period each week by Mr Baben.

As usual at the end of the Christmas term the art room was the scene of frantic assembling of Christmas presents in the evening, and in the day yards of paper chains and mobiles made from metallic card began to herald the arrival of the festive season. Enthusiasm and ingenuity was evident as Matron had the unenviable task of choosing winners for the “Crazy Hat” competition at the Christmas Party. Some had taken weeks to make, and hats varied from ones with enormous hands for ears to huge helmets in “Star Wars” style. One boy even became an angel for the night, complete with wings. Many paintings depicting various aspects of the Christmas season were among the decorations. Along theGallery were scenes for each letter of the word “Christmas”, accompanied by huge Santas, snowmen, Christmas crackers and a long frieze of the Christmas story.

The final joy of these decorations was taking them with four day boys to some old people. The sight of the joy on their faces reminded us of the meaning of Christmas.

GAMES

In terms of results it was the most successful rugby term for some years, as we lost only to one school at Under Thirteen level. All the team, led by their experienced captain, Richard Lamballe, consistently trained hard and gave of their best in the matches. Lamballe’s reading of the game and his kicking at
In the course of the term there were competitions and matches which involved those whose rugby is not their strong point. With the attacking full-back play of James Morris this made a solid midfield back-group equally useful in attack or defence. In the forwards Peter Tappare's strength and ball-skill gave everyone something to follow, while next to him the slighter Andrew Nesbit hooked reliably and threw in to the line-out with unusual accuracy. At No 8 Daniel McFarland motored sturdily round the field and got through a valuable work-load. Success began to come when rucking practice began to produce results, enabling Angus Macmillan at scrum-half to feed his powerful backs, though more speed at this hinge-position would have been useful. Beyond the central trio there was plenty of speed in Edward Allen and David Cowell, and Hugh Young supplemented his slower pace by determination in his running.


Results: v. Howsham (H) drawn 12-12, (A) won 4-0.
   v. St Martin's (A) lost 12-0, (H) lost 20-10.
   v. Gilling (H) won 38-0, (A) won 4-0.
   v. Ashville (H) won 32-0.
   v. Barnard Castle (H) won 20-0.
   v. Sir L. Jackson's (A) drawn 0-0.
   v. Pocklington (H) won 10-8.

The Under Twelve team, who come into their own after Christmas, had two matches, against St Olave's and Barnard Castle, both of which were drawn 8-8.

The Under Elevens got off to an encouraging start. Several of the boys had played mini-rugby at their last schools, and they progressed quickly, showing natural talent. Although they have not yet won a game, this is due more to inexperience than to a lack of ability. They played highly competitive rugby against teams with over two years experience, showing flair and promise. At the end of term the "housesmatches", in which every single boy in the second and third year played in one of the four houses, showed not only competitive enthusiasm, but also a high standard of play. It is encouraging to see what degree of skill is acquired in the course of the term even by those who are not naturally gifted.

MINOR SPORTS

In the course of the term there were competitions and matches which involved those whose rugby is not their strong point. These included two Hockey matches against Gilling, either side of half-term, one drawn and one lost. A new venture was a Badminton match against St Martin's; Mr Gamble introduced some boys to the game and they distinguished themselves by losing narrowly to a far more experienced side. Football in the gym in the evenings (again with Mr Gamble) was a regular feature; there was one match of XI-a-side against Huby, which we lost.

CHESS-PLAYING SETTLED INTO A REGULAR PATTERN

Chess-playing settled into a regular pattern under the guidance and expert tuition of John Doyle (J) and Andrew Fattorini (O), and within the house under the leadership of James Morris and Jonathan Cleary. There was a wide spread of skill in the first year, and keen competition to win places in the teams. Matches were played against Bramcote (drawn 3-3 in both Under 13 and Under 11) and St Olave's (won 6-2).

SCOUTS

Six patrols comprising second and third year boys were formed under the leadership of Simon Ayres, Richard Lamballe, Hugh Young, James Morris, Robert Leonard and James Mullin. Sunday visits to the lakes started the term's programme and there cooking, site development and wide games took place.

Simon Ayres took a team to Carlton to contest the County Commissioner's Challenge; members were Myles Gaynor, Francis Mollet and Ashley Williams. Competing against generally older boys, the team produced the best raft of the weekend and their camping skills were also a credit to them. An expedition based on Grantly Lodge Youth Hostel was a success. It comprised two days of taxing hill-walking and hiking in foggy conditions, which ended by all patrols meeting up at the impressive Aysgarth Falls. First-year boys were in the party, and all completed the course with a fair amount of effort but obvious enjoyment. A second weekend activity was a competition held at the Discoverers Site and Ingleby Greenhow. All the patrols provided teams and tackled various indoor and outdoor challenges — not without incident.

All scouting activities, including a football competition, contributed to the Patrol Competition, and the monthly awards went to Simon Ayres' Cobras in October and to James Morris' Kestrels in November, who pipped Richard Lamballe's Falcons by one point. On return to school in January it was a delight to be awarded a Good Camping Certificate and pennant by the Cumbria Scouts. Of several hundred camps held in Cumbria last summer the Junior House Summer Camp was judged to be in the top three.

Thanks as always to our loyal Scouters, Stephen Chittenden (H), and Christian Beckett (H) and especially to Mark Stoker (H), who after several years of great service has gone off to prepare for Oxford.

"SURVIVAL LESSONS SAVED BOYS IN FOG"

So claimed The Daily Telegraph, and we tended to agree. A patrol consisting of three boys, engaged on what should have been a routine two-hour walk over Urra Moor failed to report in to Ingleby Greenhow. Five hours after they had set off, as darkness fell, the police were alerted, a gradually increasing search party was on the moors most of the night. At 6.30 a.m. there was a briefing of 200 searchers, dog teams from as far as Edinburgh and a couple of helicopter pilots. Meanwhile Mark Hoare, Aidan Cooney and William Loyd, having got within a kilometre of Ingleby Greenhow, had made some mistake in reading the compass, wandered till hopelessly lost, and then put into practice correctly all the emergency procedures. They had snuggled down in their exposure bag, sheltered by a wall from the cutting wind, and aware only from the patter of rain...
on the plastic that a storm was in progress. They had whistled the distress signal for some time, spaced out their emergency rations, and left their torch shining upwards to attract searchers. During the night one slept soundly enough to disturb the others (they claimed) by his snoring, while the other two kept changing places to keep warm. Cosy as all this may seem, they were actually scared enough to resort to prayer, and by the time they spotted the helicopter at 8.30, two of them were too cold to wave their arms, and all three needed assistance to climb into the helicopter. However, wrapped in space-blankets like chickens in tin-foil, they soon recovered and listened gleefully to reports of the incident on the radio. Discharged at 3 p.m., they faced the television cameras with awed excitement, won all hearts by giving each other credit for the survival, and even remembered to thank the many volunteers who had contributed to the rescue.

Credit was indeed due to the training in use of emergency procedures, but also to the level-headness of the wanderers in applying them. The clue to it all, however, was their sureness that they need only stick it out to be rescued in the end.

The old Junior library 1901 the southern part of the main section of the present school library. The central panel now forms the three steps to the upper library — which in Ampleforth parlance means the lower part which looks out on to the square. Drawing is the only one in this published collection by Joseph Pike.
The following boys joined the school this term:

**GILLING DIARY**

Our term began on September 11th; there were 106 boarders and 7 day-boys: thirteen new boys joined the first form, and six joined the second form.

The diary account has often begun with a series of changes. This year is no exception, but the changes, unlike recent material and locational ones, have been in personnel and staff. With Fr David's return to the Abbey we welcome Mr David Callighan as the new form-master of the two senior forms. His reputation and enthusiasm as Games-master and especially as Rugby Coach, is well known, and we wish him success in this, his new role.

There were also six new members of staff: Mrs Margaret Hunt, mother of James Hunt, has moved from a school in Pocklington to take on the major responsibility of teaching the first form. Mrs Fiona Nevola, who has two boys in the Upper School, has come to teach English and French. Miss Susan Nicholson, together with a formidable reputation as a hockey and cricket player, has come to teach Mathematics and Science. Mr Christopher Sketchley, who was formerly at King's College School, has come to teach Classics. Mr Paul Young has come hot-foot from Exeter University to assist Mr Roberts with the Music, and last, but by no means least (particularly in size) Mr John Slingsby has come to teach PE, Geography, Games and Science. We welcome them and wish them every happiness with us.

The rumour that Mr Pat Callighan has retired is UNTRUE! He has merely changed roles. In monastic terms, he has been raised to the position of 'Prior' — master of day to day discipline, and the smooth, clockwork running of the school. He is also an invaluable assistant to Br Christopher and the Third form.

Gilling has, for a long time, had four “Houses” whose names and fortunes have varied over the years. It was decided this year to give the Inter-House sports competition a fresh start, with the aim of creating a fair and balanced competition for all the boys.

There was one holiday weekend this term, and while the 4th and 5th forms did some fishing, those remaining in the first three forms sampled the delights of the Museum of Photography, Film and Television. Not many will forget the experience of seeing the IMAX film projected on a 5-storey screen, and giving us the sensation of actually flying with panoramic vision.

The end of term was enhanced by the Christmas festivities which included the Dinner, and Christmas Feast beautifully prepared by Matron, Nurse, Mrs Harrison, Mrs Donnell and all the staff. This year, after the feast, and a pause to get our breath, we returned to the Hall to sing Christmas Carols beside the roaring fire and the Christmas Tree. We ended with mince pies and cocoa, a most popular conclusion, which we hope will be repeated!

Finally, on the day of departure, we were treated to a spirited performance of the Play — The Coming of the Kings by Ted Hughes, an appreciation of which occurs below.

**HOUSE COMPETITION**

There was a close run finish to the new House Competition at the end of its first term. Barnes had been leading for some time, with the gap slowly narrowing. Even after the results of the sports competitions, it was not clear that they would be caught. However, when the final count was made, ETTON had won by 21 points. Many congratulations to all in that House. It is clear that the Competition will be even keener in the next two terms.

Results:

<table>
<thead>
<tr>
<th>Rugby</th>
<th>Cross Country</th>
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<tbody>
<tr>
<td>Etton 32 — Barnes 20</td>
<td>Fairfax 143 — Stapleton 157</td>
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<tr>
<td>Losers Final</td>
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</tr>
<tr>
<td>Fairfax 60 pts</td>
<td>Barnes 146 — Etton 154</td>
</tr>
<tr>
<td>Etton 60 pts</td>
<td>Barnes 50 pts</td>
</tr>
<tr>
<td>Stapleton 4 — Fairfax 0</td>
<td>Stapleton 50 pts</td>
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When the totals of House marks, individual red marks and sporting points had been added up, the result was as follows:

- **Etton** 1,884 pts
- **Fairfax** 1,755 pts
- **Barnes** 1,863 pts
- **Stapleton** 1,520 pts

**THE PLAY**

It is some time since we had a Nativity play, and it was a brave gesture in every sense when Mrs Nevola took on the production of Ted Hughes' 'The Coming of the Kings'. The Play itself was a powerful comment on our greed, status, opportunism and suspicion which blind us to the simple, lowly birth of Christ, and which is appreciated by the humble and pure of heart.

The final performance on the day of departure, was a triumph of hard work and perseverance. The high quality of diction was particularly noteworthy, and if there were any falterings or mistakes, they were quite unnoticeable to the audience. Many congratulations to the Producers, cast and stage crew for a most enjoyable performance.
Music

There were three major musical events during the term. These were an intra-school concert, a joint concert with Junior House and a Pueri Cantores weekend in Nottingham, involving the senior choir. Valuable experience was gained which will benefit the choir in later ventures.

ACTIVITIES

In addition to the familiar activities on Tuesday and Thursday, there have been one or two new ones this term. Model Making, Drama, Puzzles and Gardening have appeared on the list for the first time, and seem to be flourishing.

Drama under Mrs Nevola, has been exploring the art of mime, and the acting out of funny situations. It is hoped that things will develop until they are able to put together sketches and short plays for the school.

Gardening under Br Christopher, has begun well by taking over Mr Robert's garden, and extending it with a 9 x 9 metre plot for vegetables. So far one or two new ones this term. Model Making, Drama, Puzzles and Gardening have appeared on the list for the first time, and seem to be flourishing.

GARDENING

Robert's garden, and extending it with a 9 x 9 metre plot for vegetables, has been well looked after, being cleaned, oiled and hung up after use.

Model Making under Mr Sketchley has started well and is going into the business of drawing and scale in order to make models of such famous places as Gilling Castle!

HOCKEY

The Hockey team have shown enthusiasm this term, and gained experience and confidence. Having lost the first match against a strong Red House team, they then went on to find success, finishing the term with one win and two drawn matches. Mark Hornsey led the team well, playing hard both in attack and defence.

The following played for the team: Mark Hornsey (Capt), Joseph Vincent, Christopher Yates, Brennan Fairbairns, Roderick Furness, Alexander Fraser, James Bright, Lawrence Brennan, Dominik Wiseman, Alexander MacFaul, James Orrell, Dominic Fox and William Hilton.

RUGBY

The results of the 1st XV show that the team has had one of the worst winter term records for several years. The reasons are twofold. Firstly, the team were faced with the strong reputation built up in the school over the last two or three years. Secondly, only one regular member of last season's all conquering 1st XV, returned to the side. Hence the team was inexperienced and young. In addition, the Captain, Ben Scott, the one boy with experience and genuine skill, was injured and out of action for the last five weeks of term.

Ten matches were played, two were won, and eight were lost. The team scored 50 points, but conceded 135. This suggests poor tackling, which was indeed the case early on in the term. The games against Malsis Hall and Junior House lacked the commitment, courage and dedication which have been the hallmark of many previous Gilling sides, and for this there was no excuse.

However, after these two games, things began to improve and the team played with more pride and a lot more aggression. Even the loss of their Captain brought about a stronger determination not to give in, but to fight harder. Our previous first win against Red House, was followed by a close-fought game against an enormous and unbeaten side at St Olaves, which we lost 14-0. The team was learning some hard realities, and the benefit of sound tackling. Our previous defence of 38-0 against J.H. was reduced to a 4-0 loss, while Howsham Hall just beat us in a well balanced contest by 10-8. Finally, the side put everything together in their last game, and showed how much they had improved with a win of 38-0.

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My thanks go to B. Scott as Captain, and also to R. Fagan who took over in Scott's absence, and who did a marvellous job in difficult circumstances. Congratulations to R. Elliot and J. Dore who were awarded their colours for their great work in defence.

The team played consistently well throughout the term, and fully deserved their unbeaten record, scoring over 180 points and conceding only 20.

The forwards were strong and dominated the opposition in all phases; the front five were solid, and developed well as a unit over the term. The back row were powerful and linked well with the threequarters, creating many tries between them.

The threes were all good ball players, and it was a pleasure to see the ball passed along the backs. They too developed well over the term, and appear to have corrected the fault of lateral running which was evident in the early matches.

Overall, the team showed character and determination, and above all, they appeared to enjoy their rugby. They were even able to laugh at their own mistakes. It was a pleasure to coach them. I would like to thank Mr Young for his help throughout the term.

The following played for the team: